

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1856.

Our Domestic Work—Its Present Aspect.

THINGS look well. There is a good spirit abroad, and fair promise of enlarged and growing results. The receipts of the current year up to the present time, are considerably in advance of those of the last year. We have had more contributed from the new and the distant dioceses. The Sunday Schools and children of the Church have done more. Individual donations have been more frequent, and more liberal. The City and diocese of New-York have done more than ever before; so that we have every reason both for gratitude and encouragement. We feel thankful and hopeful, in view of what has been done, and is doing for our cause; but we have no reason for complacency, or lessened efforts, or relaxed vigilance and diligence. We shall need all, and more than all, of effort, and of means, that we can reasonably hope for, in the brief remnant of the year. We have much yet to raise, to meet our liabilities, and fill up the measure of our annual work and trust. Many hundred parishes have not, as yet, contributed to our wants. Many of our old and best friends have yet to show this year their interest and good-will. Meanwhile the time is short, the year hastens to its close, and the time of our triennial account and stewardship is drawing on apace. When our assembled tribes, ranged in united order, shall come up, we want to give them both the pleasure and the quickening power of the best results, which any one year

of our Domestic Missionary Work has yet recorded. In view of our rapidly growing Church and spreading field, this will be poor enough; but to have any progress made, any clear signs of growing energy and love, will give new life, and multiply and crown the blessed fruits of faith and love.

Will every parish then, which has not done it for this year, contribute, and that soon?

Will every Sunday-school, which has not sent its offering, gather up the fragments that remain; and send the first fruits of their early interest and zeal?

Are there not many individual members of the Church, whom God has largely blessed, who will follow the good examples set for them, and devise liberal things; somewhat in proportion to their ability, and the greatness of the work and cause?

Come then, and rally, one and all.

To the rescue, every Pastor, every Parish, and that soon.

In the glad train and work, let little children join, from every Sunday-school, and every family, and let the summer groves and fields be vocal with the music of their gladness and their love.

Then shall we soon forget the seed-time of our cares and toils, and bringing with us our autumnal sheaves, shall, with rejoicing, shout the harvest home.

Diocese of Iowa.

THE following extracts from the address of the Right Rev. H. W. Lee, D. D., Bishop of Iowa, to his late Annual Convention at Dubuque, with which we have been kindly furnished, speak for themselves. Their practical good sense and trumpet-tone, will be heard in other borders than the State of Iowa, and will not only re-act favorably on our receipts from Missionary Dioceses and feeble Parishes, but will with authority rebuke the sordid spirit, at once degrading and unjust, which can allow a Parish to continue to receive Mis-

sionary aid, one month or one week, after it can at all be given up. This is as inconsistent with a proper self-respect, as it is unjust to Parishes really needy, and to kind and liberal helpers of our cause.

"I have alluded to the subject of stated collections for Diocesan and General Missions. This Diocese, in itself, is a great Missionary field, in the occupancy of which we require not a little aid from the older portions of the Church. But I am particularly anxious to see all our parishes and Missionary stations, however feeble and dependent they may be, manifesting their good-will, and their interest in the great work, by making regular offerings, however small in themselves, to our Missionary treasuries. The Missionary spirit is the spirit of the Gospel; it is the spirit of Him who came to seek and to save those that were lost; and its possession is both a cause and an indication of true spiritual prosperity in individuals and parishes and dioceses. Let it be our aim to become eminent in the Church for our holy zeal in the Missionary work. Our friends and brethren at the East have evinced an unwonted interest in our progress and prospects. Let us prove our appreciation of their kindness and generosity by devising liberal things for our own Missionary field, and for the General Domestic and Foreign work, to which the whole Church is pledged by the solemn acts of its own constituted authorities.

"During the past conventional year, we have been placed under renewed obligations to the General Domestic Committee of our Board of Missions, and to the Philadelphia Missionary Association for the West. They have aided us according to their ability, and they are entitled to our grateful acknowledgments. Our Diocese will continue to need their nursing care in days and years to come; but let every parish, now aided by Missionary appropriations, relinquish its claim at the earliest period possible. There is undoubtedly a disposition on our part to depend too much and too long upon Missionary aid; and I shall consider myself as discharging a solemn duty when I do all in my power to discourage such a disposition. There are now several parishes among our Missionary stations that are apparently very near the period of entire independence; and it is my earnest hope that some addition may be made to our few self-supporting congregations before the next Convention. Every relinquished appropriation warrants the adoption of new stations, and affords means for gathering new congregations; and it is plainly the duty of every parish to assume an independent position the very moment it has the ability within itself to sustain the ministrations of the Gospel. Until that moment, our present Missionary stations, and those that may hereafter be established, may rely upon my exertions to secure for them that

generous assistance which we have thus far enjoyed, and without which we could make but little progress in the great work of extending the Gospel and Church of Christ in the wide and important field in which our lot is cast."

Relief for the Sellwoods.

THIS has been both prompt and ample. The touching story of their sufferings and losses, first in the secular papers, and in the successive appeals of Rev. Dr. Bedell, (made promptly in our absence) and our own in the last number, have been most kindly and liberally responded to. It is not often that we are able to say, "It is enough," or that the scenes under the law are reenacted now. "The people brought more than enough for the service of the work, so the people were restrained from bringing." Yet so it is. We have more than enough to repair their losses, and give them, in addition, a handsome and substantial token of sympathy and aid. Yet their Mission and that of Bishop Scott will need constant and unceasing supplies. Let, then, the tide of sympathy and interest still flow on, for distant Oregon, to fertilize and bless.

The following letter, just received from Bishop Scott, will show how he received the heavy tidings, when not yet relieved from pressing apprehensions of the worst. Its earnest and affecting words will be read with a deep and wide-spread interest and sympathy.

PORTLAND, OREGON, 13th May, 1856.

REV. AND DEAR BROTHER:

You can imagine my stunning affliction at this moment. Sunday last, (the day before yesterday,) I spent at Astoria, on purpose to meet the steamer, and to welcome the brothers Sellwood to their chosen field of Missionary toil. A little after sunset the steamer arrived, and I passed on board full of the most pleasing anticipations. The rest you know, alas! too well. Although the Rev. brother still breathed when the steamer left Panama, there is scarcely the shadow of a hope that he could survive. O, how mysterious are the ways of God!

Beside the grief awakened by such an event in itself—greatly enhanced in this instance by the profound respect and affection which the brother's

letters had excited—this sad occurrence rises like a dark cloud before us. Our prospects had become hopeful—cheering. Brother M'Cormac had come and was laboring; Dr. McCarty had returned, cheerful and active; we had just secured the services of an accomplished layman to open our Diocesan School, on Monday next; the brothers Sellwood were to reach us yesterday, and to unite with us in the ordination of Mr. Daly, on Sunday next. But I will not indulge in this strain. Our Lord and Master lives and reigns. His is the kingdom, and the power, and the glory.

“Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And He will make it plain.”

He knows how and when to call his faithful servants to their rest—how and when to send others into their room. And I cannot but ask, in humiliation of soul, had I been so suddenly lifted up by the merciful dealing of God, as to forget our entire dependence upon him for every good gift, and thus to require so speedy and terrible a correction? But now I fall at his feet—“It is the Lord, let him do what seemeth him good.” “Though he slay me, yet will I trust in him.”

Another steamer will end our suspense relative to the Rev. Mr. Sellwood, and inform us of the movements of the brother. What a stunning blow it must have been to him!

Will you please to thank Mr. Stanford, in my behalf, for his kind note of April 4, and ask him to tender my thanks to his good relative, Mr. Edgar, as well for his kindness to me as to the Sellwoods? I am sure the sympathy and prayers of the Committee are freely offered, not only for our Mission, but also for the afflicted family of our brother.

With sincere regards,

Yours faithfully,

THOMAS F. SCOTT.

REV. DR. VAN KLEECK, N. Y.

Missionary for Kansas, his Support Pledged.

THE Rev. Mr. Stone has for the present, by the advice of Bishop Kemper, and with the concurrence of the Committee, remained in Wisconsin, until the storm of civil strife, and confusion, shall have somewhat subsided. We are happy to say, that the support of Mr. Stone, as a Missionary in Kansas, has been promptly assumed, by St. Paul's Church, New-Haven.

How many congregations in the Church might, in like manner, sustain one or more Missionary; and thus enlarge their sympathies and contributions?

Idol Worship in San Francisco.

BY THE RIGHT REV. BISHOP KIP.

IN one of the streets of this city is a plain brick building, bearing on its front a Chinese inscription, and under it, (probably the translation,) the words, "See Yup Asylum, 1853." It is not more than twenty feet wide, and seems to be only the entrance to a wide passage, which leads into more extensive buildings, in the centre of the square. It is the Hospital and Club-House of one of the three great companies which import emigrants from the "Flowery Land," and where, I believe, they have a place of meeting and association while in the city.

as A notice was lately given, that a great religious festival, lasting for ten days, was to be held in this building. The upper part had been fitted up or an Idol Temple, and this was its dedication, as the Idol took possession, of his place of worship. This, of course, excited great curiosity, as previously it was not known that the Chinese had any place of worship in this city. Their only religious ceremony seemed to be one in the Spring, in commemoration of the dead. Then, clothed in their richest dresses, they walk in procession out to the cemetery. Accompanying them is a wagon, with their musicians, "making day hideous," with their horrible sounds and another filled with provisions, among which a goat, roasted whole, with gilded horns, occupies a prominent situation. After some services at the graves, the procession returns, and the provisions are eaten at their houses. When, therefore, tickets for the inauguration were issued, signed by the "Committee of Arrangements," G. ATHAI and AHING, there was a general desire to witness this display of Idol Worship in a Christian land.

There was a great rush the first day. In fact, it was so crowded in the temple that there was not room for the processions and kneelings of the Chinese priests; and, therefore, notice was given that hereafter the building would be shown, but all strangers must retire from the place of worship when the services began. Passing the entrance, we found a long passage leading through the building, to an extent of which I had no idea. It had been built out into the centre of the square, in a way of which the exterior gave no indications. A part of it was occupied with kitchens, store rooms, and all the various conveniences for an hospital. Opening the door of

a room at the extreme end of the building, we saw a dozen Chinamen seated around, and were saluted with a cloud of smoke, which at once issued forth. One of the inmates immediately started up to prevent our entrance but we had time to see that it was the opium room, devoted to the use of this destroying drug. Some were seated around smoking, while, on a raised lounge two were lying with pipes in their hands, apparently too far gone in stupefaction to rouse themselves.

On the same floor is the large reception room. It is gorgeously decorated with carvings and inscriptions, while at one end are brown vases of grotesque shape, in which incense was burning. On both sides of the room, against the wall, on seats covered with crimson satin, richly embroidered with gold flowers, while next to each was a carved ebony table. On these tea was served to such as had any personal acquaintances among the Chinese present. It was brought in very diminutive cups, and without sugar or milk. The Chinamen (for no females were present) were all in their holiday suits, and made every effort to be polite and attentive to their visitors.

In the story above we were shown the temple where the worship is held. It is a room about forty feet long, at one end of which the Idol—a superbly carved, painted and gilded wooden figure, life size—was seated on an elevated throne, surrounded with all the decorations which Chinese ingenuity could devise. Before him was a high altar, covered with offerings in the shape of provisions. On it huge red wax candles, covered with emblems, were burning, and incense was fuming up from the bronze urns. Through the centre of the room was a long table, covered, like the altar, with every conceivable delicacy in the Asiatic style: dried and fresh fruits of all kinds, cakes, wines, and tea. The fish were cooked whole, their heads gilded, and their fins and tails painted gaudy colors. The birds were standing up in the attitudes of life. The centre of the table was filled with a hog, some four feet long, roasted whole. The entire feast, indeed, made a beautiful appearance, and showed that a Chinese dinner-table, from the ingenuity of the dishes, must be a very picturesque affair.

The temple was hung round with gorgeously carved and gilded wood; inscriptions in every variety of color; flags, and picturesque transparent maps. It was, indeed, superbly furnished; and, as the decorations were entirely Oriental, they were unlike anything we had seen before. They seemed to have collected about their wooden god all the paraphernalia of a prince. The articles on the altar and table, we were told, were presents from wealthy Chinamen in this city.

There were nine Chinese who seemed to act as priests, and were distinguished by their elegant dresses. Their robes, of the richest blue silk flowed to the floor, while their caps were surmounted by gilt balls. Two of

these seemed to have the superiority in rank. He who acted as high priest placed himself at the end of the altar, two others ranged themselves before it, while the remaining six took their stand in the lower part of the hall, facing the huge candles and incense vases burning on the end of the long central table.

Then commenced the service. The high-priest uttered a few words in a kind of discordant, nasal, recitative way, to which the others responded, while the band in the next room opening into the temple gave a flourish of their horrible music. Then, at every sentence, the second priest at the end of the hall prostrated himself till his forehead touched the floor. Then the whole six would bow their heads equally low. Then they would march in procession up and down the hall and round the table, chaunting in a monotonous tone. At one time they knelt before the table, and various gifts were handed to the priest, which he elevated as if offering them, and then, bowing to the floor, placed them on the table. It seemed a kind of consecration of them to the Idol. Then the provisions on the altar, at the god's feet, were subjected to the same process, together with cups of rice, and tea, and wine. Then sandal-wood was thus offered, which was afterwards burned in the incense vase.

The large window at the lower end of the hall was open to the floor and at signals given during different parts of the service, a small cannon was discharged in the yard below, followed by a most deafening noise of fire-crackers. These last occupy an important place in all Chinese ceremonies, and during their festivals the part of the city where they most live is resounding all day and night with the noise. Towards the close of the service they all knelt, and one of their number read aloud the contents of several sheets of red tissue paper, before the Idol. These were prayers, which were immediately afterwards burned in a furnace outside the door of the room, this being the Chinese method of offering them. The whole service lasted almost an hour, and was thus made up of genuflexions, bowings, prostrations, processions, and chaunts, to us, of course, utterly unintelligible. It was apparently confined entirely to the priests, for the Chinese, who were crowded around, filling the hall, seemed to look on just as the spectators did, and evinced no more interest in the proceedings. The whole affair concluded with repeated prostrations by all the nine priests and we went home with splitting headaches from the heavy oppressive atmosphere of the temple, the air of which was loaded with incense.

There was one fact with which I was forcibly struck. It was, the great resemblance in outward appearance to many services of the Romish Church which I have seen. Take some grand service in St. Peter's, at Rome, and substitute the Pope on his throne for the Idol on his high seat, and except the prostrations were not *quite* so low as to bring the forehead to the floor, there were apparently the same bowings, and kneelings, and

processions, and chantings. I believe that a Chinese, looking at a Romish service in the presence of the Pope, would be struck with its resemblance to his own.

Yet, who would imagine that such a scene could be witnessed in this city! The worship of a god of wood in this nominally Christian land, where within a mile twenty congregations who "profess and call themselves Christians," are accustomed to assemble for the worship of the One True God!

Alabama.

Carlownville—Rev. F. B. Lee.

SERVICES have been performed regularly at these stations during the last Semi-Annual period, except when the severity of the weather has prevented the attendance of the congregation. At each station a portion of time is appropriated to the instruction of the colored people, and, I think, with a fair prospect of doing good amongst them.

A week-day service has been commenced in my home parish, with a view of ascertaining whether or not a congregation can be obtained. The attendance has, thus far, been encouraging, and if it so continues, the arrangement will become a permanent one.

A few services have been rendered out of my parishes, but the severity of the last winter and the condition of our roads, prevented my applying much of the little time at my disposal.

Our parish received a visit from our Bishop during the last month. I met him by request at Camden, in Wilcox Co., about twenty miles distant, for the purpose of attending the expected consecration of the Church in that place, and of accompanying him on his way here. The journey was an instance among many of the hardships which our Bishops have to encounter. Knowing its difficulties, I offered to hold him excused to my parishioners for the disappointment which the failure of his engagement would occasion, but his adherence to duty prevailed over the discouragements of the road, and subjected him to much discomfort, which was not without risk of injury.

Ohio.

Warren—Rev. J. E. Ryan.

I ENTERED upon my duties in this parish in October last, and preached my first sermon on the first Sunday in the month.

Warren is a pleasant village, situated on what is called the "Reserve," a portion of the State originally settled by Presbyterians. Our village is one of the oldest on the Reserve, yet its inhabitants are not numerous—say from two to three thousand.

This parish, previous to my coming, had been vacant for two years, and during that time many joined the Presbyterian and other Churches, who would have united with ours if there had been a rector to look after them.

The number of our communicants is not large. We number only about thirty, and we do not look for a rapid growth of the Church here, yet she has a few warm and faithful supporters.

Our service is recommending itself to the attention of our citizens. Many of the principal inhabitants have been of late quite regular in their attendance, some of whom have not been seen in the Church previous to my coming.

May God bless the preached Word, and add unto the Church of such as shall be saved!

Indiana.

Connersville—Rev. J. W. Stewart.

SINCE the first of last October, the period when I entered upon the duties of this Mission, the services of the Church have been celebrated in this place twice each Lord's Day; and for the last two months, a service has been held and a lecture delivered on Wednesday evening. The Holy Communion has been administered once a month since December.

The Sunday-School numbers about forty scholars and seven teachers, under my own personal supervision, aided by the constant presence and self-denying labors of the Senior Warden of the parish.

It is gratifying to me to be able to state that the prospects of this parish are now quite encouraging. The number of regular attendants have been gradually increasing during the winter, and a growing interest in the services of the Church is daily manifested by the community around us. Four have been added to the communion—three new, and one by removal into the parish. Our little chapel is well filled every Sunday with an attentive congregation, most of whom join heartily in the responses and in the chaunts. The afternoon services, especially, are generally crowded, and we already feel the need of a larger and more appropriate Church edifice. Indeed, acting under the advice of our Bishop, the vestry have

determined to renew their effort to build a Church the ensuing Summer. The accomplishment of this object, however, must depend on the fulfilment of promises of aid which we have received from abroad. The vestry own a beautiful lot, purchased about a year since, at a cost of \$1,050. a part of which is occupied by the small chapel in which the congregation now worship.

If our effort to build proves successful—as I trust, by God's blessing upon our united labors, it will—the parish, I have reason to hope, will soon thereafter become self-supporting.

Michigan.

Marquette, Lake Superior—Rev. Henry Safford.

IN July or August of last year, Bishop McCoskry visited this place, and for the first time celebrated Episcopal service. We found a few individuals favorably disposed towards the Church. These he called together, and promised, after consultation, to send them a clergyman, while they, on the other hand, were to erect a suitable building for Divine worship. Both parties were in earnest, as has been proved by their subsequent acts. The few zealous individuals, encouraged by the assistance which some noble-hearted Churchmen of Detroit cheerfully rendered them, at once commenced, and are now erecting a neat and beautiful Church, which we hope to have completed by the first of July, at least, and ready for consecration.

The Bishop also made good his promise. At his earnest solicitation, I visited the place, and since the 26th of last August have been constantly engaged in Missionary work, with the exception of the two Sundays which occurred during the time I was necessarily absent from my family. Our congregations have been uniformly good and attentive, yet we cannot tell what progress we are actually making, for we are now obliged to occupy the same house with the Methodists, and many of that class of people are among our hearers. It will, however, be different when we come to stand upon our own ground.

In addition to our regular services on Sunday, we have a Bible-class every Sunday evening, Divine Service every Wednesday morning, and Divine Service, with a lecture, every Friday evening—all of which, for lack of better accommodation, are held at our house. These have been well attended, and, I hope, will be productive of good.

This is emphatically a Missionary station, and one which should be well sustained. The place, at no distant day, is destined to become a very

important one; and of this assertion we want no better proof than those vast mountains of iron ore, which are but a few miles back of us. This ore is among the best known, and is so easy of access, and yields such a large per centage of the very best quality of iron, that it must and will be sought after. In addition to this, the facilities for manufacturing the ore at this point, and for shipping it to places below, are such as must of necessity insure the rapid increase of our population. And yet we are but a feeble band, numbering in all only six communicants. From this simple fact, it will be at once perceived that we stand greatly in need of assistance. We are but just beginning, and there are a thousand ways in which the friends of the Church can aid us. We want prayer-books—we want Sunday-School books—we want a baptismal font—we want Communion plate—we want an organ—we want a bell—in a word, we want many things which are considered indispensable in every organized parish. For ourselves, we are willing to make many, very many, sacrifices; and could we in any way meet the wants of our new congregation, we would never make this appeal. But this we cannot do; and hence, in the name of Christ, we ask the members of His body to help us. Do we ask in vain?

Wisconsin.

Portage—Rev. H. M. Thompson.

SOME time since, I wrote to Bishop Kemper about the great necessity of securing for Baraboo and Newport the services of a Missionary. I feel greatly interested in *Baraboo*, from the fact that, at considerable personal inconvenience and trouble, I used, on my first residence here, to hold stated services there, the result of which was the organization of a parish, St. Paul's. For a year I have been obliged to suspend services there, because things developed themselves so fast in the West, that to give a *part* of any Sunday to another place would be a complete injustice to Portage, and at the same time be *unwise*, in the face of our situation. Since the time services were suspended there, I have, however, never ceased to correspond, at their request, with the Bishop and others, on the matter of procuring a resident clergyman.

The facts are these. Baraboo, the county seat of Sauk Co., is a village of two thousand people, very beautifully situated, in the midst of a rich and fertile district. The population are industrious, quiet, sober, rather more than in Western towns as a rule, and mostly American. There are some fifteen or twenty communicants. There was always, when I went, a *large* congregation. The community are, to a considerable extent, *sick* of

excitements and political preaching, and look with great favor on the "old ways." The senior warden fitted up a hall, that yet remains, at his own cost, bought a supply of prayer-books, and promises a site for Church, etc., and they would try to build soon. I saw him lately in Madison—a man of wealth, and of very high standing in the community. All things are open and fair to go in and take possession. The town is growing, as all towns do West. The Church has her share of emigration, of course. Baraboo is one of our Wisconsin "beauty" towns; (Portage is not, unfortunately; it is simply a mad business, money-making, fast-getting-rich, buying, selling town, growing as though it were a big road in an "Ohio bottom;") a perfect gem of a place—white as snow for the houses, green as an emerald for the trees that cover] and shade them, and with a river like crystal tumbling over the rocks below it, where *the mills* are; healthy, clean, fresh, and altogether, I fancy, very much like a New-England village. It would be, of all spots, the very spot for a *home*. I have never enjoyed pleasanter hours than in this beautiful town, and have never met more refined society any where than there. They would do their *best* towards the support of a clergyman, and I can very soon see what that would be. But *Newport* "Wisconsin"—as they now say "Wisconsin City"—the *great* town, with the mill power greater than ten Lowells—the whole Wisconsin river coming tumbling over the huge dam, a mile broad, with its eighteen thousand acres laid out in streets and squares—what shall be done for the "great interior city" of Wisconsin? It sounds wild, but it is not *all* speculation. There *is* a town there, and 800 folks living in it, besides any amount of half-breeds and Winnebagoes, and the people keep coming in a stream, and the houses *are* going up thickly, and the dam *is* a-building, and they have a handsome *paper*; they are building a good school-house—a "high school." "City lots" will sell fast in Milwaukee for hard dollars to-day, and very soon, some bright morning, Newport will count its 5,000, and get a city charter, and all before we are *awake*. Not a doubt of it. It is another of the "points" rushing to its destiny very fast, and that destiny—a city! I know it is hard for an Eastern man to see it so; but just think, not a rood of the land I pass over daily but is marked with the tracks of moccasined feet, scarce obliterated, worn yet with "Indian trails," our ordinary morning walks; and next December we shall be in *direct* communication by rail with you. An iron chain, *with only a broken link of thirty miles*, binds Portage to New-York *now*, and before the *next December* it will clasp Newport! And the Missionary then, if there is one, can leave home on Monday morning, spend a day with you, and get back to officiate the following Sunday.

Seriously, Newport *must* be looked to. It is getting beyond my knowledge fast. To begin, then, *at once* is only the *wise way*. It has not

time to wait, and will not wait, till the Church's "lead wagon" overtakes its business express train. We can have lots for the picking at once. They are pledged, and the men who own the site are large-minded men and several of them Churchmen.

It lies nine miles from Baraboo, twenty from Portage; with Baraboo it could be worked successfully. I should say that the itinerant plan, just for a year or two, would be the only plan. For beside these two main points mentioned, there is Columbus, in this county, quite a town, with several Church families; there is Sauk City on the Wisconsin, and farther, north two very fast-growing towns, Mauston and New-Lisbon, (in both of which, by the way, lots might now be got for the asking,) all of which by an itinerant might be visited at least occasionally, and as fast as each point needed it, secure a settled minister. I have no doubt but that an energetic man, with God's blessing, would build a Church in each of these places, every year after the first, till all were supplied.

The field is really a noble one, and an attractive one to a man who likes to lay the foundation, and have a voice in the shaping of things. This section of our State is *only now* coming into life. All Northern Wisconsin to the Lake Superior is yet as nature left it. We are here on the crest of the wave yet, and it rolls right up the valley of the Wisconsin. Ninety miles up is Steven's Point, among the solemn pines; but that is an oasis. You might still call all Wisconsin north of us unsettled.

Watertown, Wisconsin.

ANOTHER PARISH SELF-SUPPORTING.

IN thankfulness to the Great Head of the Church, under whose gracious favor we have been so highly blessed, till from a condition of weakness and dependence, we have grown into a state of comparative strength—Therefore, we, the Rector, Church-Wardens, and Vestrymen, of St. Paul's Church, Watertown, Wisconsin, do unanimously adopt the following resolutions:

Resolved, That this Parish will dispense with any further aid from the Domestic Department of the Board of Missions.

Resolved, That in severing our connection with the Missionary Board, we desire to express our sincere thankfulness, for the generous aid so long enjoyed in a time of need, and which we now cheerfully relinquish for the benefit of other and more needy parishes, praying that on all the efforts of Christ's faithful people to plant and maintain the Church in her integrity, may rest the blessing of Him, without whom nothing is strong, nothing is holy.

Resolved, That a copy of these resolutions be forwarded to the Secretary of the Committee for Domestic Missions, and to the Bishop of this Diocese."

L. W. RUSS, *Rector*.

Watertown, June 3d, 1855.

D. W. HEYWOOD,

Clerk of the Vestry,

Iowa.

Davenport—Rev. A. Louderback.

IN relinquishing all further aid from the Domestic Committee of the Board of Missions to this parish, I deem it due to the Church that I should give a brief account of what has been done here during the last seven years, comprising the full period of my Missionary appointment and labors under the Board.

On the 5th of May, 1849, I assumed the charge of the station, as Rector of the parish, and as Missionary of the Domestic Board. I found nine communicants in the parish, with a property worth, at that time, about \$350, and in debt near double that amount, with a very inconvenient, ill-adapted, and dilapidated room to meet in, and little or no interest felt in the success of the parish. Even the venerable and hopeful Bishop Kemper had but little confidence, if any, in the success of the enterprise, directing my attention more to other points, which he considered more promising fields of labor. But such as it was, at that time, I assumed the station, at a salary of \$200 from the parish, exclusive of the Missionary stipend—without a surplice, a Communion set, a melodeon, a Sunday-school library, or any of those external appliances, so much needed to give effect and interest, and attraction to the services, and aid in building up the interests of the Church among us as Episcopalians. Gradually an interest was awakened in the enterprise, and in the course of twelve months or more, our little room was at times crowded, not capable of holding over, perhaps, 60 or 70 souls. During the time referred to, I have frequently preached to not more than ten souls, in that little place, not at all discouraged that my pulpit preparation had been expended upon a few, knowing that I was discharging a sacred duty. A Sunday-School, which was in operation when I assumed charge, continued its good work. At the expiration of the second year, we were able to secure a surplice, a Communion set, a melodeon to aid in the music, and a Sunday-School library. A complete set of plans were obtained from Mr. Frank Wills of New-York city, at a mere trifle, through his generosity, and a sub-

scription started with a view to building. Prejudice against the Church was now wearing gradually away, and a good degree of confidence was growing up in the ultimate success of the parish. The public services were now well attended for the place we occupied, and the numbers were augmented, during the Summer months, by visitors from St. Louis and the South, to spend the season.

Just three years after assuming charge—or, on the 5th of May, 1852—the corner-stone of the new Church edifice was laid by the beloved Bishop Kemper, and the walls rose gradually to their proper height, and remained bare through that Winter. In the Spring of 1853, the roof was put on, and the building plastered and floored, and roughly closed up, in which condition it stood through another Winter, until the Spring of 1854, when it was determined to finish it off, and contracts were made accordingly; and we entered, as a congregation, upon its use, on the —— day of August of that year, 1854, for the first time. Finding our miserable room, in the meantime, growing more and more inconvenient, and affecting the health of myself, as well as that of the congregation, we abandoned it in November of 1853, for a common store room, which we occupied during that Winter, until April of 1854, when we were thrown literally into the street. The congregation now having no place in which to meet, I threw open my own private house on Sundays, and conducted service once a day in my parlors, until we were able to complete the Church, and enter upon its occupation—or from May to the following August of 1854. General Dix, of your city, will remember those services, being present on Trinity Sunday of that year. So that we have occupied our new church, at present, but a little over 20 months. From a debt of about \$700, or more, and a property of about \$350, we have secured two lots, worth now about \$6,000, costing originally (or about five years ago) \$500, with a tasteful and substantial Church edifice of stone, worth about \$10,000, leaving ample room for a rectory at a future day; a good organ, worth about \$750, and the Church carpeted and furnished, with about seven acres of land as a cemetery for our dead; and \$250 towards a parish library, exclusive of books donated. A property, in all, worth not far from \$18,000, encumbered in a measure with debt, but yet in a perfectly safe condition. In carrying the parish forward to this condition of temporal prosperity, credit is mainly due, under the blessing of God, to the generosity, and zeal, and management, and untiring interest of Mr. Ebenezer Cook, one of the oldest and firmest friends of the parish, whose liberal hand and generous heart has responded to every appeal, throughout its entire history.

There have been, in all, connected with the parish, since I took charge of it, counting in the communicants I found here, during the seven years past, 102 communicants. The present number is 52, after excluding

some 15, who have gone into a second organization about a month ago. During the same time, 17 adults and 87 children have been baptized; 34 persons have, in the same space of time, received, at various visitations, the rite of Confirmation; 30 couples have been married; and the mortal remains of 55 persons have been committed to the keeping of the grave, in the use of the burial service of the Church. \$150 have been contributed as communion-alms, exclusive of private and liberal benefactions for the benefit of the poor, and judiciously expended upon them, since February of 1853. Only six communicants have died during the whole seven years, and one of these by a sudden and accidental death. The sick, the suffering, the distressed, the poor, and the dying, have been visited and ministered unto, both in soul and body, whenever it has been desired or thought to be acceptable, and, as we have reason to believe, to their spiritual benefit and comfort, and their temporal good and advantage, by the blessing of God's grace and providence. For the Western Missionary, or Rector, is often called upon to become the *temporal adviser* of the members of his flock, as well as their spiritual counsellor and guide. Twice has the Missionary and Pastor tendered the Rectorship of the parish into the hands of the vestry, who utterly refused to receive it, during the seven years past, and at great personal sacrifice of feeling and some inconvenience, remained at his post, but not without tokens of the Divine blessing. He rejoices that he remained, and can now see the hand of his Heavenly Father overruling these events: for a success has crowned his efforts far beyond his most sanguine expectations, in the Divine blessing upon labors that promised but little or no fruit at the time.

The Board will allow me to express, on the part of the vestry and congregation, so generously and for so long a time aided by the funds of the Church, their sincere thanks for the same; and also the hope and determination, according to the ability that God shall give us, to repay, in some degree, the debt of gratitude contracted, by contributing toward the Domestic Department of Missions. Were it not for the timely and continued aid of that Department, this station must have been, long ago, abandoned in hopeless despair, and the present result never reached, of a flourishing Church and congregation, doing as much, if not more, for the interests of our cause in Iowa, than any other congregation of the Episcopal Church in the diocese.

We hope that the Divine Redeemer may continue to bless and prosper this branch of the true vine, as a congregation of worshippers, and make it the source or channel of spiritual blessings to thousands, as it has been made already to hundreds, in fitting and preparing them for the better world, through the merit of a Saviour's sacrifice, and the Divine influences of the Spirit on the ministrations of the Church.

Iowa City—Rev. W. H. Barris.

ON entering upon my duties as Missionary, I found many things to dishearten me. The position and circumstances of the parish were most deplorable. As evidence, I mention two facts. Attendance upon Church services was much neglected. In the farewell sermon of my predecessor, he made the statement that, with the exception of two or three persons, often, during the preceding winter, he had brought his whole congregation in his wagon.

From his written statement of the condition of the parish, I learn that, during a period of nearly eleven months, he received from the Society, as compensation for his services, eleven dollars and sixty-four cents!

What more lamentable than such decrease in Church attendance?—and what more conclusively shows the little interest the parish felt in its welfare, than its paying the Missionary for his services very little over one dollar a month? Such disregard for temporal prosperity would equally prove inattention to spiritual interests.

For the past six months we have had much to encourage us. In the record of the parish, left me by my predecessor, are enumerated 13 families, 4 individuals, and 23 communicants. We now number 26 families, at the least, 15 individuals, and 37 communicants.

The room in which we hold service is usually comfortably filled. This state of things has encouraged the Society. A general interest has been awakened; it has pervaded the officers, memberships, and congregation.

One of the great obstacles operating throughout the West to the discouragement of Church effort and action, is this: Other religious communions take precedence of us in point of time. Such vantage ground soon enables them to take precedence in numbers and influence. While they meet in their own houses of worship, we are usually thrust aside into some basement or hall.

This difficulty, as far as it has hitherto served to cripple our growth and detract from our influence, is soon to be remedied. Our people have engaged a Church edifice for such period as will, no doubt, permit us to gather sufficient strength to erect a Church for ourselves. It is to be furnished in a plain, comfortable, substantial manner. Into this we soon hope to enter. And it is a matter of thankfulness that we shall then feel that all that there meets the eye will be in keeping with the one great object for which we meet together. May we feel that God is in his holy temple!

A minister often measures his congregation not by its outward growth. His stand-point of observation is different from that taken by many who sympathize with him in his labors, and are workers by his side. He strives to look beneath the surface—asks whether inward spiritual progress keeps

pace with outward growth. Of this not for a moment is he to lose sight. Even in this respect our meeting together has not been altogether in vain. The tokens of religious improvement are manifest. We are striving to grow in grace, as well as in the knowledge of God's truth. We trust and doubt not but that His seed as it is scattered by the sower has fallen in the soul of many an honest, earnest, faithful heart, and will bring forth, some thirty, some sixty, some an hundred fold.

Minnesota.

Stillwater—Rev. J. A. Russel.

WE have much cause at our station to thank God, and take courage. The deep prejudice against our Church, which was almost universal in this community a year ago, is gradually giving way, and, as a natural consequence, our little congregation is steadily increasing. We now feel the necessity of having service twice every Sunday, and hope also to organize a Sunday-School in a few weeks.

Since my last Report, I have preached here regularly every Sunday morning; and in the afternoon of the first and third Sundays of each month I have preached in Hudson, Wisconsin.

After the present month, which completes the first year of my labors here, I propose to drop my appointments in Hudson, that I may devote my undivided attention to the Church in Stillwater. I am sorry to be under the necessity of doing this, because the prospect for the permanent establishment of our Church there is so good, if they could but have regular services. Will not the Committee send out a Missionary for Hudson? He would have enough to do. In connection with the Church at Hudson, he might preach at Bowron's Mill, four miles distant, and at Kinnickinnic, eight miles in another direction. The people in Hudson have pledged \$150 towards the support of a Missionary, and they think this might be increased to \$200 or \$300 the first year.

Before closing this Report, I would gratefully acknowledge the receipt of a box from friends in Philadelphia and vicinity, containing an elegant Communion service, consisting of five pieces; a beautiful silk gown; thirty-six vols. religious works for gratuitous distribution, and *twenty dollars*; all for the use of Ascension Church, Stillwater, M. T.

We have also received, from kind friends at the East, \$190 towards the completion of our Church, and twenty-five yards carpeting for the chancel and aisle.

Amidst all our encouragements, we have recently been made to feel most deeply the loss, by death, of the most active member of our vestry and congregation. May the good Lord soon raise up others to take his place, and abundantly bless the labors of his unworthy servant for His dear Son's sake!

*Missouri.**Weston—Rev. Francis Holeman.*

THIS parish has been vacant since April, 1855, before which time the Rev. Mr. Irish, of St. Joseph, occasionally officiated.

There is here but a small collection of Church people, eight communicants being the whole number. We have no Church building wherein to worship, but since my stay, have been wandering about from house to house. The room formerly occupied by the Rev. Mr. Irish has been changed into a court room and clerk's office. At present we have no sure abiding place, though there is now a very nice room being fitted up, which we expect to occupy in a few weeks.

There are no male communicants, though some interest is manifested for the Church by those gentlemen whose families are Church people, and I pray God that the Church, with all the pure doctrines she teaches, may win her way into their hearts.

My whole time is confined to this place; but as I am just recovering from a long attack of feeble health, we have not as yet been able to have more than one service of a Sunday. However, on the first Sunday after Easter we organized a Sunday-School. There were present six teachers and nineteen pupils; we have now twelve teachers and thirty pupils; next Sunday, perhaps, we will have more. The various denominations around, all have Sunday-Schools, notwithstanding which ours is in a very flourishing condition, and is growing rapidly. We have no Sunday-School books, but teach the children the catechism from the prayer-book.

Some four or five persons are ready and waiting for confirmation, and will be confirmed (D. V.) at the approaching visitation of the Bishop, in June.

This week I expect to baptize several children, and next Sunday afternoon to preach in the country, about three miles from town.

*Texas.**Lockhart—Rev. J. W. Dunn.*

SINCE my last report I have directed my efforts, at this point, mainly to the completion of our little Chapel; holding service, however, as often as a room could be obtained, and the weather would permit.

By the aid of the Assistant Missionary, I have been enabled to keep up regular semi-monthly service at Seguin. At this point the Church is beginning to look up. Some two or three Church families have moved in, adding much to the strength of the little flock.

At Gonzales we have seen the good effects of having service regularly and more frequent.

My Assistant has made his home at this point, most of the time; and through his exertions a room has been fitted up, a choir trained, and a melodeon purchased.

At Bastrop, also, we have an organization, and hold an occasional service.

In answer to the appeal from your Board, I have done what I could. At Lockhart I collected \$5, at Seguin \$5, and at Gonzales \$10, making in all, \$20.

Oregon.

First Ordination by Bishop Scott, from Rev. J. McCarty, D. D.

THE Rt. Rev. Bishop Scott, of the Oregon and Washington mission, held an Ordination on Trinity Sunday, the 18th of May, in Trinity Church, Portland, and admitted Mr. James L. Daily to the Order of Deacons. The sermon was preached by the Bishop; the morning prayer read by the Rev. Mr. Faekler, who presented the candidate. The Rev. Dr. McCarty read the Lessons, and preached in the evening. The Rev. Mr. McCormic, Deacon, was also present. This was Bishop Scott's first ordination, and the second in our Church on the Pacific coast.

It is understood the Rev. Mr. Daily will officiate as missionary on the Tualitan Plains, and, as occasion may require, at Milkaukie and Oswego, which are near his residence. Our Church School, located at Oswego, has just been opened, under the charge of Mr. Bernard Cornelius, a graduate of Trinity College, Dublin, a ripe scholar and experienced teacher. I am happy to add that Mr. Cornelius has signified his intention to become a candidate for orders.

In this valuable addition to our Missionaries in this great field, where "labourers are few," and the commencement of our Church School, designed to promote religion and learning in their proper harmony in these territories, we have cause to "thank God and take courage."

Sellwood Fund.

THE amount contributed to this fund, amounts already to the handsome sum of \$1,200 18. This is only one of many proofs, that there is always a ready sympathy, and lively interest, when the sufferings and wants of the Missionaries and the cause are fairly brought home. But can it be, that physical suffering, and temporal loss, appeal more loudly and strongly, than the silent, but earnest pleas of faithful laborers, vast and neglected fields, and great spiritual destitution? Let this sympathy and interest flow as freely in the one case, as it has in the other, and we shall have unfailing streams, and a constant and full supply.

Sillwood Fund.

Received for the Rev. Messrs. Sellwood, robbed in the Panama riot—

Through Rev. Dr. Bedell:—		B. K. M., St. Bartholomew's.....	10 00
Mrs. Fay, Ch. Ascension, N. Y.....	5 00	Rev. R. J. Walker, Brooklyn.....	5 00
Mrs. Watts, do. do.....	20 00	Through Rev. W. S. Walker, St.	
Dr. Sabine's children, do.....	10 00	John's, Ithaca.....	5 00
J. H. Swift, Holy Communion, do...	25 00	Same, a little girl, one Post-office	
H. Baltimore, Md.....	2 50	stamp.....	03
Member Trinity Ch., Pottsville, Pa...	5 00	From *, Carlisle, Ia.....	5 00
Two ladies.....	20 00	Your friend, Baltimore, Md.....	5 00
A friend, by H., Baltimore, Md.....	5 00	Professors and Students of Virginia	
G. O.	3 00	Theological Seminary.....	35 00
Missionary Circle, St. Matthew's Jer-		St. Peter's Church, Dansville, N. Y..	6 00
sey City.....	15 00	Christ Church, Oswego, N. Y.....	36 35
Ch. Ascension, Philadelphia, Pa.....	55 00	Ascension Church, New-York, Mrs.	
Ch. Incarnation, New-York, N. Y.....	25 00	S. S.....	25 00
S. W.....	15 00	" " Miss L. S. H.....	25 00
E. W. M., Cheshire, Conn.....	2 00	St. Paul's Church, Lowndesboro, Ala.	10 00
E. W. J., Albany, N. Y.....	20 00	Rev. W. F. Brand and family,	
Chester Hard, Watertown, Conn....	3 00	Emerton, Md.....	15 00
Mrs. Wm. Dayton, do. do.....	3 00	Through same, two clergy-	
J. L. A., Ch. Ascension, N. Y.....	5 00	men.....	10 00
A weak mission.....	3 00	Through same, five friends.....	50 00
Christ Church, Brooklyn, widow's		Two ladies, Christ Church, Gardiner.	20 00
mite.....	10 00	Church Incarnation, N. Y., by Mr.	
Through Rev. T. F. Fales, Boston...	10 00	Stanford.....	25 00
From one suffering under severe be-		A member of St. Andrew's Church,	
reavement.....	5 00	Philadelphia, Pa., by do.....	75 00
Christ Church Sunday-school, Cin-		Miss. Ass., for West Philadel-	
cinnati.....	25 00	adelphia, Pa., by do.....	100 00
A parishioner of St. Mark's Church,		A Father, (whose son was unhurt in	
New-York.....	50 00	Panama Riot,) Baltimore, Md.....	5 00
J. T., St. Mark's Church, New-York.	10 00	E. S. S., Beloit, Wis.....	5 00
Rev. M. Schuyler, St. Louis.....	10 00	Through Mr. Stanford—	
B. Leeds, Boston.....	5 00	Christ Ch., Poughkeepsie, per Rev.	
Lowndesboro, Ala.....	1 00	Samuel Buel.....	127 00
Zion Church, Greenburgh, N. Y.,	3 43	A member of the Church.....	3 00
Rev. W. A. McVickar, Rector. .	28 00	From a poor Presbyter of Boston....	5 00
Mrs. J. A. Turner, Columbia, Ga....	10 00	St. Peter's, Morristown, N. J.....	10 00
A Lady, St. Paul's, Syracuse, N. Y..	5 00	Mrs. H. L.....	25 00
St. Luke's Ch., Catskill, N. Y.....	20 00	Mary, Geneva, W. N. Y.....	1 00
H. C., Jr., Church Ascension, N. Y..	15 00	St. John's, Delhi, N. Y., ½.....	6 00
F. G. F., do. do.....	25 00	Centurion Church, Old Point, Com-	
A Lady, through Rev. J. J. Page,		fort, Va.....	32 00
Brownsville, Pa.....	5 00	Mrs. Anson Blake, Brooklyn, L. I....	5 00
S. S., St. Andrew's, Wilmington,		M. A. A., Pottstown, Pa.....	5 00
Del.....	33 30	Dr. G. Kern, Eastville, Va.....	10 00
From St. Mark's Church offerings....	25 00		
		Total.....	\$1,200 18

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from May 20, to June 20, 1856—

<i>Maine.</i>	
Augusta—St. Mark's.....	16 00
<i>Vermont.</i>	
Sheldon—Grace.....	24 58
<i>Massachusetts.</i>	
Ashfield—St. John's, ½.....	20 00

Boston—"A poor presbyter," for the Messrs. Sellwood... 5 00 25 00

Rhode Island.
 Manville—Emmanuel..... 7 50

Connecticut.
 Fair Haven—St. James'..... 10 00
 Hartford—Christ, add. to a former collection..... 13 00
 Ditto, monthly offerings... 32 12
 Middletown—Christ..... 65 75
 Monroe—St. Peter's, ½..... 3 00
 New Haven—St. Paul's..... 200 00

Thompsonville — St. Andrew's,
of which \$3 63 is from
Sunday-school, for Oregon 9 18 333 05

New-York.

Albany—St. Paul's.....112 00
Annandale—Holy Innocents.....12 00
Brooklyn—Mrs. Anson Blake, for
the Messrs. Sellwood.....5 00
Catskill—"For Missions,".....4 00
Delhi—St. John's, $\frac{1}{2}$, for the
Messrs. Sellwood.....6 00
Hempstead, L. I.—St. George's.....37 36
Little Neck, L. I.—Zion, of
which \$29 75 is offerings;
\$10 45 from Sunday-school,
and \$10 from the Rector,
for Iowa.....50 18
New-York—Incarnation, for the
Messrs. Sellwood.....25 00
St. Luke's, additional.....10 00
Miss E. W.....5 00
Poughkeepsie—Christ, four mem-
bers of, for the Messrs.
Sellwood.....127 00
Saratoga Springs—Bethesda.....21 00
M. P. D., $\frac{1}{2}$1 25
F. H.....5 00 420 79

Western New-York.

Cape Vincent—St. John's.....2 74
Corning—Christ.....9 00
Dunkirk—St. John's.....3 00
Geneva—"Mary," for the Messrs.
Sellwood.....1 00
Hammonds Port—St. James'.....5 00
Hollands Patent—St. Paul's.....1 25
Homer—Calvary.....2 00
Ithaca—St. John's.....26 91
McLean—Zion.....1 77
Morris—Amos Palmer, Esq.....10 00
Newark—St. Mark's.....4 71
New-Berlin—St. Andrew's, of
which \$10 is from Sunday-
school.....24 00
Oneida—Mrs. S. D. Randall.....5 00
Oswego—Christ.....26 20
Penfield—Per Rev. H. Lock-
wood.....1 93
Pittsfield—Christ.....3 45
Rochester—St. Luke's, of which
\$15 is for the Episcopal
Missionary Association.....30 00
Rome—Zion, for Episcopal Mis-
sionary Association.....5 80
Syracuse—St. James'.....1 38
Utica—Grace.....20 00
Response to appeal in March
number Spirit of Missions,
p. 122, "from a friend to
Missions,".....5 00
Watertown—Trinity.....2 00
Westfield—St. Peter's.....1 74
Westmoreland—Gethsemane.....2 00
C. S. T., for Western Mis-
sion.....3 00 198 88

New-Jersey.

Morristown—Redeemer.....19 39
St. Peter's, of which \$10 is
for the Messrs Sellwood,
and \$5 for Bishop Kemp-
er's jurisdiction.....85 00 104 39

Pennsylvania.

Bloomsburgh—St. Paul's, of
which \$13 is for Iowa.....20 00
Lancaster—St. James'.....76 50
St. John's Free Church.....21 00
Norristown—St. John's.....25 50
Pottstown—M. & A., for the
Messrs. Sellwood.....5 00 148 00

Delaware.

Little Hill—St. John's.....2 20
Newark—St. Thomas', for Rev.
W. E. Franklin.....33 00
Newcastle—Emmanuel.....30 00
Seaford—St. Luke's.....1 00 66 20

Maryland.

Baltimore—Emmanuel, Sunday-
school, for Matagorda,
Texas.....66 00
Cambridge—Great Choptauk
Parish, Sunday-school.....10 00
District of Columbia—Rock
Creek Church, of which
\$3 is for Episcopal Mis-
sionary Association.....20 00
Dorchester Co.—Vienna, St.
Paul's, $\frac{1}{2}$66
Patapsco Female Institute—
Doing Good Society.....16 00
Prince George Co.—St. Mathew's
Parish.....28 00
Zion Parish.....34 50
Somerset Co.—Somerset Parish,
of which \$3 is for Bp.
Scott.....24 50 199 66

Virginia.

Bedford Co.—Heber Parish, St.
John's.....30 00
Essex Co.—St. Ann's Parish, for
Rev. Mr. McGuire.....29 37
Charlotte Co.—Cornwall Parish,
Roanoke Ch., H. Carrington,
Esq.....8 21
Eastville—Dr. G. Kerr, for the
Messrs. Sellwood.....10 00
Halifax Co.—Rev. John Gram-
mer.....10 00
Mrs. E. S. Earley.....5 00
Hanover Co.—St. Martin's Pa-
rish.....4 50
Edward Terry, Esq.....3 00
Miss Catharine Taylor.....2 50
Lunenburg Co.—Cumberland
Parish, R. A. Atkinson,
Esq.....10 00
R. B. Atkinson, Esq.....5 00
Lynchburg—Mrs. Catharine P.
Speed.....5 00
Madison and Rappahannock Cos.
—Bloomfield Parish.....15 00
Northampton Co.—Hungars Par-
ish, Little Girl's Sewing
Society, for Oregon.....50 00
Old Point Comfort—Centurion,
for the Rev. Messrs. Sell-
wood.....32 00
Orange—St. Thomas', for Epis-
copal Missionary Associa-
tion.....5 00
Richmond City—Miss A. R.
Trent.....50 00 274 50

North Carolina.		Ohio.	
<i>Bertie Co.</i> —Grace.....	5 45	<i>Chillicothe</i> —St. Paul's.....	32 75
<i>Windsor</i> —St. Thomas.....	16 55 22 00	<i>Granville</i> —St. Luke's.....	10 00 42 75
Georgia.		Iowa.	
<i>Columbus</i> —Trinity, for Oregon, 250 00		<i>Fort Madison</i> —Hope Chapel, of	
Do. Hervey Hall, E-q., 43 00		which \$6 50 is for the	
<i>Ogeechee Mission</i>	5 00	Episcopal Missionary As-	
<i>Savannah</i> —Mrs. L. W. Wells...	1 00 299 00	sociation.....	13 06
Alabama.		Minnesota.	
<i>Huntsville</i> —Nativity, for mis-		<i>Fort Ripley</i> —Capt. Hayden, U.	
sion of Messrs. Sell-		S. A.....	25 00
wood.....	25 00	Miscellaneous.	
Mississippi.		"A member of the Church," for	
<i>Jackson</i> —St. Andrew's.....	25 00	the Messrs. Sellwood....	3 00
Tennessee.		Mrs. H. L., for do.....	25 00
<i>Nashville</i> —Christ.....	25 00	Through Rev. Dr. Bedell, for do.	775 69 803 69
Louisiana.		Total from May 20 to June 20, 1856....	\$3101 09
<i>Alexandria</i> —Hiram Killin, Esq.,		Total since Oct. 1, 1855.....	\$40,235 13
for the Episcopal Mission-			
ary Association.....	3 00		

The following sums, in aid of Domestic Missions, have been contributed through "The Episcopal Missionary Association for the West," in Philadelphia, by the following named Churches and Individuals, during all the month of May, 1856, viz :

<i>Massachusetts</i> — From Grace		Members of Missionary As-	
Ch., Andover, by Rector..	18 00	sociation of the Church	
<i>Western New-York</i> —St. Luke's		of the Holy Trinity, West-	
Church, Rochester.....	71 00	chester.....	7 75 106 43
<i>New-York</i> —St. Mark's Church,		<i>District of Columbia</i> —Sunday-	
in the Bowery, viz:		school, Trinity Church...	100 00
Monthly offerings.....	100 00	<i>Virginia</i> —Rev. R. J. Davis,	
Towards support of a Mis-		Martinsburg, Mrs. Kroeiser,	5 00
sionary in St. Mark's Par-		Miss P. Wynkoop's Mission-	
ish, Iowa.....	100 00	ary box.....	2 74 7 74
From Sunday-school chil'ren	3 00	<i>Kentucky</i> —St. Paul's Church,	
Total.....	\$203 00	Hickman.....	7 00
This sum in hands of Treas-		<i>Louisiana</i> —Hiram Killin, Alex-	
urer Domestic Committee,		andria.....	3 00
belonging to that Associa-		<i>Iowa</i> —Hope Chapel, Fort Madi-	
tion, and applied by the		son.....	6 5
Committee in payment, on		<i>Wisconsin</i> —Mission at Portage,	
behalf said Association, of		by Rev. Doctor Howe, Pa.	11 00
so much of the salaries of		Total receipts for the month...	\$1,023 39
Rev. J. McCormac and		To which add balance on	
Rev. E. W. Peet.....	300 00 503 00	hand, May 1st, 1856.....	3,981 76
<i>New-Jersey</i> —Christ Ch., Belle-		Total.....	\$5,015 15
ville.....	176 67	Of the above aggregate the Treas-	
A member of the Church...	3 00	urer of the Domestic Commit-	
Christ Church, Belleville...	10 00 189 67	tee has received from the As-	
<i>Pennsylvania</i> — Sunday-School,		sociation, within the same	
Church of the Holy Trinity,		period, to be paid to Missiona-	
Westchester.....	47 00	ries.....	600 00
St. Stephen's Church, Har-		And leaving to be received by	
risburg.....	17 15	him, when appropriated by the	
St. Paul's Church, Blooms-		said Association, the balance	
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FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1856.

FACTS CONNECTED WITH THE EARLY HISTORY OF FOREIGN
MISSIONARY SOCIETIES IN THIS COUNTRY.

THE following narrative has been prepared with a view to the presentation of facts, touching early movements in this country, in regard to Foreign Missions. In this relation these facts are interesting. It is pleasant and profitable thus to trace the operations of Divine grace, through agencies and instruments, such as God sees fit to employ, bringing to pass, out of apparently small beginnings, great and glorious results. We here discover the gushing fountain, whose waters, flowing out into a small stream, become at last a great river.

And scarcely less interest attaches to these facts, in view of the assurance here gathered, that Christian faithfulness shall find recompense, and devotion to the service of God secure an abundant reward.

“I HAVE CONSECRATED THIS CHILD TO THE SERVICE OF GOD AS A MISSIONARY.”

Such was the language of a pious mother living in a small village in the State of Connecticut. Her words came from a heart which loved the Saviour, and delighted in efforts to extend His kingdom. She was sincere in the consecration of her son, and really meant to give, that which she professed to give,

unto the Lord. Probably from the very day of his birth this had been her fixed determination. Did the Lord accept her offering, and did much come of this consecration? 'Aye, mightier result than can be measured by time—consequences affecting, it may not be too much to say, the destiny of millions. The words which we have quoted, fixed themselves upon the mind of that child—time never obscured them, and they became eventually the guiding star of holy purposes and efforts. His youthful heart was stirred at times, by the recital which fell from his mother's lips, of incidents in the life of Eliot and Brainerd, and of other missionaries to the heathen.

Years passed by, and the youth gave no decided evidences of devotion of heart to Christ; deeply affected at times—his impressions gradually wore away. When he was about fifteen years of age, there was an unusual interest in religious things felt in the village where he resided. His own feelings became enlisted, but through a course of two years, his way seemed dark, and he was left to wander in a labyrinth of doubt and difficulty. He concealed his agony of spirit, until at length, that watchful mother begged from him, just as he was leaving home for the winter, an ingenuous disclosure of his feeling. He burst into tears, and exclaimed, "O, that I had never been born!" A dark cloud overshadowed his heart. He had hard thoughts of God, and of His dealings with him. He went on his way, and the mother, with the yearnings of parental love, which those tears and distressing words of her son had begotten, entered at once into her closet, and there poured out her soul in earnest supplication for him concerning whom she had entered into covenant with God. She wept and prayed until there came an answer in the whisperings of peace. Her son had not proceeded far when light fell on his path; his views of God became suddenly changed, and he wondered that he had not before discovered the glory and beauty which irradiated the Divine perfections. He longed to give utterance to the emotions of his heart, and turning his horse from the road, sought a secluded spot in the woods. This was the beginning of brighter days, and we find him soon after rejoicing in the

hope of eternal life. Such are some of the incidents in the early years of SAMUEL J. MILLS.

His course of life changed.

The following summer came, and young Mills was occupied in the business of a farm, the gift of his maternal grandmother, and situated not many miles from the town of Litchfield. But this was not the occupation to which his mother had devoted him; the Spirit of God awakened anew his interest in the heathen, and the first idea his father had of the change which had been wrought in the spiritual condition of his son, arose from the observation he made, that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the Gospel salvation to the poor heathen.

That is an hallowed spot in the County of Litchfield, where the angel of the covenant met this young servant, as he was toiling at the plough, and led him away from labor in the field, to other work, which he had prepared for him to do.

He consulted his parents. His mother said, "I cannot bear to part with you, my son!" He repeated what he had heard her say of him when a child. She wept, and never again objected.

He gave himself to study, and in 1806, became a member of Williams College, in Massachusetts. His career in College was marked by great earnestness and zeal in religious things; and his faithful Christian counsels were made instrumental in turning the feet of many of his fellow students into paths of pleasantness and peace.

During all his college course, the one great thought, implanted in his breast in early childhood, occupied the same commanding position, and led him to pray and plan for the sending forth of the word of life to heathen nations.

It is glorious to trace the agency of the Divine Spirit, in keeping the mind and heart of this young servant steady in their aim, touching this object. It is glorious for man to be

employed as an instrument in the hands of this Divine Agent, and glorious beyond conception, the condescending grace, which avails itself of such means. He was consecrated to the work by a mother's heart, and God had accepted the offering.

Mills did not hastily divulge the secret longings of his own heart, but made them, for a long time, the subject of converse with God alone.

At length, however, he disclosed his views, and the manner in which this was done deserves to be mentioned.

Being in company one day with two of his most intimate associates, he invited them to walk with him. He led them out into a meadow, at a distance from the College, to a retirement, probably familiar to himself, though little exposed to observation, or liable to be approached, where, by the side of a large stack of hay, they devoted the day to prayer and fasting, and familiar conversation on this interesting theme. Much to his surprise and gratification, he found that the Spirit of God had been enkindling in their bosoms the flame which had been so long burning in his own. From that hour, this endeared retreat became, as it were, a consecrated spot, to which these young men repaired, to cherish the high-born influence, and dedicate themselves renewedly to Christ. Days of humiliation, fasting and prayer, were spent there; and at length, in the spring of 1808, they formed themselves into a Society for the purpose of concerted action in reference to the work of Foreign Missions. That was the first Society ever formed in this country for purposes here set forth; and this was the second stage, if we may so speak, of progress towards a consummation fraught with such momentous consequence to the heathen.

Shortly after this, Mr. Mills became a student in the Theological Seminary, in Andover, Mass. Here we find him with a mind and heart still true to the one great idea and object, and here the same steadiness of zeal characterized his efforts in seeking to enlist others in a cause so dear to himself. There was a beautiful grove not far from the Seminary Buildings, a favorite retreat of Mills, and his intimate associates. Seizing

one or more by the arm, he would often lead them to this quiet retreat, and as they strolled, Mills would talk to them about the work of Missions among the heathen, and strive to awaken and increase an interest in their hearts. And then, when they had reached a spot where they were not likely to be interrupted, he would say, "God only can guide us right; come, let us kneel down and pray, and then he would offer earnest prayers for God's blessing, and the directions of His Holy Spirit.

At length the time arrived when Mills, and others, his companions, determined that some decisive action ought to be taken in reference to this matter by the Church to which they belonged. Their determination was acted upon, and so, at a meeting of the General Association of Massachusetts, in June, 1810, four young gentlemen, members of the Divinity School, were introduced, and presented the following paper:—

"The undersigned, members of the Divinity School, respectfully request the attention of their reverend Fathers, convened in the General Association, at Bradford, to the following statement and inquiries:—

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a Mission to the Heathen; that the impressions on their minds have induced a serious, and, they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt; and that after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in His providence shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this Association.

"Whether, with their present views and feelings, they ought to renounce the object of Missions as visionary and impracticable; if not, whether they ought to direct their attention to the eastern or the western world; whether they may expect patronage and support from a Missionary Society in this coun-

try, or must commit themselves to the directions of an European Society; and what preparatory measures they ought to take previous to actual engagement.

“The undersigned, feeling their youth and inexperience, look up to their fathers in the Church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, JR.

SAMUEL NOTT, JR.

SAMUEL I. MILLS,

SAMUEL NEWELL.

The petition of these young men was considered by the General Association, and the result was, the appointment of a BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Thus was laid the foundation of the first Institution in this country, whose design was exclusively, that of Missions to the Heathen.

The first efforts of this Institution resulted in the embarkation of the Rev. Messrs. Hall, Nott, Rice, Judson, and Newell, for Calcutta, in February, 1812.

This Institution has gone on, constantly widening the sphere of its operations, and its expenditure in money during the last year was over \$300,000.

We are glad to know that in our own Church, there were at this early period, hearts deeply interested in the work of Foreign Missions. In 1814, Bishop Griswold addressed a pastoral letter to his clergy, in which he speaks of efforts made by a few individuals to form Missionary Societies, and to collect a little fund for sending the light and comforts of the Gospel among those who are destitute.

In replying to a circular letter from the Church Missionary Society of England, in 1815, in which the co-operation of the Episcopal Church in this country was sought, Bishop Griswold assures the Secretary, the Rev. Josiah Pratt, of the cordial co-operation of the American Church, so far as her means and power will admit. “Most gladly would we unite with you,” he writes, “in sending Missionaries to Africa and the East, and hope the time is not far distant when some of our

pious young men will be zealously disposed to engage in this good work."

Speaking of these times, Mrs. Hening, in her interesting work on our Mission in Africa, says, "Although as a body, the Episcopal Church had been too long negligent of her obligations to the heathen world; it cannot be doubted that the Missionary flame burned brightly in many hearts within her communion. There were some, among both her clergy and laity, fully imbued with the Missionary spirit, and willing to encounter any danger, and to submit to any trials, if they might be the instruments of good to the perishing heathen."

CHINA.

ORDINATION OF TONG-CHU-KIUNG.

IN the last number of the *SPIRIT OF MISSIONS*, mention was made of the fact that Tong-Chu-Kiung, the young Chinaman who visited this country in 1853, had been ordained. One of the ladies connected with the Mission in Shanghai, has sent in the following interesting account of his ordination:

"Most of the readers of the *SPIRIT OF MISSIONS* are perhaps aware that Mr. Tong was a candidate for Orders when he visited the United States. That visit delayed his ordination, but was probably of great advantage to him in enlarging his mind and in increasing his knowledge of the English language. His knowledge of English was of great importance to him in preparing for Orders; and in consequence of this knowledge he was required to extend his studies over a much wider circle than would, or indeed could, be required of a candidate acquainted only with the Chinese. It is understood that the Bishop and his Presbyters, Mr. Nelson and Mr. Keith, gave him a very strict examination, protracted for several hours. He was examined at length on the evidences of Christianity, the books of Scripture, both of the Old and New Testament, the doctrine of the Trinity, of Justification by Faith, of Good Works, &c., &c., and gave all his examiners great satisfaction. I heard one of them say that although he several times hesitated, not understanding the questions proposed, whenever he did answer he showed that he knew what he was about, and he

had a clear comprehension of what he did know, for he never gave an incorrect answer. He was ordained on the 1st Sunday in Lent, being the 10th February, 1856.

The candidate was presented by the Rev. R. Nelson. The Rev. Wong Kong Chai, though only in Deacon's Orders himself, was requested to preach the sermon, as he is our only native minister. Rev. C. Keith read the epistle, and the candidate, himself, read the Gospel. The services were all in Chinese, and were very solemn and impressive. Before proceeding to the administration of the Communion, the Bishop delivered an address to the newly-ordained deacon. He has kindly furnished me with the following sketch of what he said, which, as it may interest many of your readers, I will transcribe.

The Bishop's Address.

The Bishop said to Mr. Tong, who rose and stood during the address, "In addressing to you a few words of exhortation, I will employ the words used by St. Paul in addressing Timothy *his* son in the Gospel:

"Take heed unto thyself and unto the doctrine; *continue in them*, for in doing *this* thou shalt both save thyself and them that hear thee." 1st. Tim., 4. 16.

1st. The apostle first charges the minister of Christ to take heed unto himself," which teaches us the great importance of his example and conduct.

(a.) You must take heed to lead a life in accordance with the holy commandments of God. You must worship only the true God; you must abstain from all idolatry and everything connected with it; you must be careful to keep the holy day of rest; you must diligently observe all the commandments of the second table; you must not use your ministry to covet money; you must not use it to covet the praises of men.

(b.) In your intercourse with others you must be polite in your manners, but you must be careful this does not lead you into sin. Chinese politeness often requires people to speak falsehood; this you must not do. They have many superstitions and idolatrous customs at their marriages, and their funerals, at the new, and at the full moon, and all throughout the year; you must not comply with any of these. You are to be an example to the flock—a leader and guide; and if the blind lead the blind, both will fall into the ditch. If you do not lead a good life yourself, it is useless for you to attempt to teach others.

2nd. You must take heed unto the doctrine you teach.

(a.) It must not be the doctrine of Confucius; it must not be the doctrine of the Taoists; it must not be the doctrine of the Buddhists; it must be the pure Gospel of Jesus Christ. You are now to be made a min-

ister of his, and you must preach his Gospel. You must say with the Apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and "Wo is unto me if I preach not *the Gospel*." You must believe with him that the "The Gospel is the power of God unto salvation, to every one that believeth;" and the only power that God makes use of to save poor sinful men.

(b.) But, my brother, if you are to preach Christ's Gospel, you must learn this Gospel for yourself, by the study of God's Holy Book, and by the teaching of the Holy Ghost. The minister of Christ must not learn the Gospel by hearsay from other men, but by the constant, diligent pains-taking study of God's word, learn it for himself. "For the priest's lips should keep knowledge, and the people should seek the law at his mouth, for he is the messenger of Jehovah of Hosts." Mal., 2, 7. Therefore let him imitate the Psalmist and cry out, "O how I love thy law! it is my meditation all the day; it is more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

And in the study of the Bible you must not lean to your own understanding, but by constant prayer for the aid of God's Holy Spirit, seek to be like St. Paul, taught not so much by men as "by the Lord Jesus Christ himself."

(c.) In the next place I would advise you, my dear brother, to learn from your own experience, the truth of every doctrine before you preach it to others. For example; suppose you tell others they must be born again, and do not know yourself what it is to be born again; suppose you tell them about the preciousness of faith in Jesus, and you, yourself, do not believe in Jesus; suppose you tell them how the Holy Spirit sanctifies the hearts of believers, and your own heart is unsanctified; you will be as the Apostle says in 1 Cor., 13, 1, "only as sounding brass or a tinkling cymbal."

(d.) I have one more important observation to make on this subject. When the minister of Christ has learned the Gospel from the study of the Bible and the teaching of the Holy Ghost, so that he has got it not only in his head but in his heart, he must never be either afraid or ashamed to preach this Gospel to all men; to rich and poor; great and small; officers and people. He must strive to be able to say with St. Paul, "I am not ashamed of the Gospel of Christ; but am ready to preach it to you that are at Rome also." I am ready to go to Peking, and take my life in my hands, and preach this blessed Word to the Emperor and all his mandarins.

3d. The Apostle exhorts the minister of the Lord Jesus to continue in them; that is, to continue to take heed unto himself and unto the doctrine. He must continue to lead a good life and to preach the true Word, even all his life through. The ministry you are now about to receive is for your whole life. If you were trying to be a literary man, and you could

not succeed at the examinations, you might become the teacher of a school, or a physician, or you might become a merchant. If you were a silk merchant, and did not succeed, you might become a tea merchant, or a cotton merchant, or do any other kind of trade. But it is not so with the ministry of our Lord Jesus Christ. He that "puts his hand to this plough must not look back." Whatever be the discouragements you meet with, you must not look back, you must continue in them; though all men assail you with ridicule, and revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake, you must not look back—you must continue; though all your family and friends forsake you and cast out your name as evil, you must continue; though poverty and rags come upon you in the preaching of the Gospel, and you become like your Divine Master, without a place to lay your head—you must continue; and lastly, though the enemy of souls should stir up the great Dragon, and the Emperor set upon you to persecute you because you are a minister of Jesus Christ, you must not grow faint-hearted or look back, for so persecuted they the prophets which were before you; yea, the blessed *Founder* of our religion, *himself, died upon the cross*, and the disciple is not above his Master. It is only "he that endureth unto the end, that shall be saved." It is only by a "patient *continuance* in well-doing" that we are to seek for glory, and honor, and immortality.

4th. The Apostle promises to the faithful minister a reward for his labors. I have already said you must not covet money, nor the praises of men as your reward; but you must not conclude from this that God calls upon *His* servants to work without wages; the wages *He* gives are more precious than any earthly monarch can bestow: you shall have souls for your hire; for, says the Apostle, "thou shalt both save thyself and those that hear thee." Yes! this is the faithful minister's precious, priceless reward; to save souls; the precious souls of others; yea, and his own soul shall be given to him as the reward of faithful service in his ministry. Let this, then, be the reward *you* covet; let these be the wages for which you labor; let this be the burden of your prayers—that Christ may be glorified in the salvation of souls; and then there awaits you the promised crown, the blessed welcome, "Well done, good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord."

Further Particulars.

Both the Bishop and candidate were much moved at several parts of this address, and a large Chinese audience were profoundly attentive. Mr. Tong is the first pupil from our school who has entered the sacred ministry, and his teachers felt great gratitude in witnessing such a result of their care and training. Some of us, too, who were fellow-passengers

with him from America, and who are much indebted to him for the instruction in studying Chinese he gave us on the voyage, could not but feel a deep interest in his consecration to so high and holy a calling.

On the Sunday after, he preached his first sermon. It was from the text, "God so loved the world that he gave his only begotten Son," &c.

He drew his first proofs of God's love from what he had done for man in the arrangements of his Providence: the world lighted by sun and moon; the fields, where grow food and clothing, &c., &c. Next, he inferred the divine love from the endowments conferred on man; a body superior to that of brutès; but above all, an imperishable, immortal soul. These proofs are open to the Chinese, to all men, and they are as powerful as they are plain; but we must go to God's own Book for the highest proof of his love: he "so loved the world as to give his only begotten Son;" "Herein is love, &c."

The sermon was truly interesting, and gave proof of a sound and well-cultivated mind. It was listened to with great attention by his countrymen, and all formed a happy augury of his future ministry from this, the first fruit of it.

Will not all who read this offer up a prayer for him, that he may be kept humble, diligent and faithful unto the end?

The day of Mr. Tong's first sermon was rendered doubly interesting to us, from its being also the day on which a very venerable old woman, called Koo Niang Niang, was baptized. The two presented a strong contrast: he, a young man of twenty-five, just commencing his ministry, she an aged woman of seventy, entering on the Christian life. May both so run in the race that they may attain the promised prize.

Yours very truly,

J.

LETTER FROM THE REV. ROBERT NELSON.

SHANGHAI, CHINA, *March 6th, 1856.*

REV. AND DEAR BROTHER :

The last month has been one of special interest to our Mission, in several points. The close of January, and beginning of February, was the time for the examination and close of the various schools connected with the Mission, preparatory to the New Year vacation. About the same time, too Tong Chu-Kiung, who was with Bishop Boone in America, was examined for Deacon's orders. Chu-Kiung's examination proving satisfactory, his testimonials were signed by Mr. Keith and myself, and he was ordained Deacon, the first Sunday in Lent. The following Sunday morning, he preached in the Mission Chapel from the text, "God so loved the world,

that He gave His only begotten Son, &c." He promises to be a very good preacher of this dialect. Having advantages of education, both in Chinese and English, and possessing very good abilities, he bids fair, with the help of God's grace, (without which, of course, any mental qualifications are insufficient) to do a good work among his benighted countrymen. I think it is South, who says, "If God has no need of our learning to do His work, much less has he need of our ignorance." And it is certainly encouraging, when a man is here commissioned to preach, to think that he is somewhat furnished for the work he has to do. However, the time of putting on the armour is not the time to boast; for, though the deacon be "not a novice," the Apostle advised that he "first be tried."

Since the matter of Miss Jones' going home has been settled, a change has been made in the arrangement of teachers in the Boys' and Girls' Schools.

The Bishop has transferred Miss Conover, from the Boys' School to the Girls', and this will now be conducted by Miss C. Jones and Miss Conover; while Miss Fay, in addition to her previous duties, the general oversight of the Boys, and the particular charge of their Chinese studies, will take also the English class which Miss Conover had.

Miss Jones and Mr. Points are now busily preparing for their voyage home, in the ship *N. B. Palmer*, which is expected to sail about the middle of next week. Miss Jones speaks of returning after about two years; but whether she returns here or not, she has done a good work in China, the fruits of which, we confidently trust, will increase and multiply, as long as time shall last, and be her crown of rejoicing, through endless ages in heaven. And it is no disparagement to those who succeed to her place, to say, that her children, on seeing her go away, will be ready to cry, "Our mother, the chariot of Israel, and the horsemen thereof."

We were glad to learn by the last mail, that Messrs. Williams and Liggins were likely soon to join us. We are also expecting that Mr. and Mrs. Syle may come in on us at any time, though vessels from California at this season, seem to be few and far between. When they all get here, our vacant room will come into use again. By the *N. B. Palmer*, there are going, besides our party, Dr. Kelly, wife, child, and servant, of the Methodist Mission here; and Mr. Rankin, wife, and children, of the Presbyterian Mission at Ningpo, besides several other passengers, so that they will have quite a large company, with the promise of a pleasant voyage.

There has been one baptism in the Mission, in the last month. The subject was an old woman, who has been for some-time past the teacher of a day-school, under the charge of Mrs. Keith; being one of those rather uncommon cases, of a woman having some education.

The newly opened chapel in the city, has had, so far, quite an encourag-

ing attendance. I have there two day-schools, one of which, a teacher engaged for the purpose got up for me; and the other, another teacher having gotten up for himself, came and offered me the charge of, if I would only give him the place for a school-room. The house allowing very well of such an arrangement, the two schools are now in operation, and one of them at no cost but the room, which was rented with the house which forms the chapel. And with these schools for a nucleus, and some attraction for the parents and friends of the children, it seems likely to prove a pretty good location. These day-schools too, are in themselves, one of the most interesting parts of our work, and, we hope, will prove really efficient, and permanently useful to the scholars, as in them the children can be taught "line upon line, and precept upon precept"—and made really to "*know* the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus."

Very truly yours.

REPORT OF MISS EMMA G. JONES.

PECULIAR interest attaches to the following communication from Miss Jones, being her final Report to the Bishop at the close of about twelve years of service in the Mission in China. These have been years of most faithful devotion to the cause of Christ, and very much of the great good which has there been done, has, in the Bishop's estimation and that of the other Missionaries, been accomplished through the instrumentality of Miss Jones. Failing health has compelled that lady to leave, for a season, the scene of her Missionary labors, and her arrival in the United States is daily looked for.

SHANGHAI, *March 6th*, 1856.

MY DEAR BISHOP:

I did not hand in my usual Annual Report of the Girls' School at the close of the year, as I wished to defer it till my departure for my native land made it necessary to resign my interesting charge to the care of others. That time has now come, and as I may never be permitted to resume my place again in this school, so dear to me, allow me to take a retrospective view of the early days of our sojourn here.

When the first female child was adopted into the Mission family, she was the first ever committed to the care of foreigners in Shanghai, and

circumstances have made her an interesting member of the Girls' School. You, dear sir, well know how long my heart yearned to collect the female children of China, and instruct them in that blessed Gospel which has elevated their sex wherever it has been promulged; but owing to circumstances beyond our control, several years elapsed before the plan of a school for girls could be carried into effect. At first it was difficult to persuade the Chinese to commit their boys to our care, so fully were they possessed with the idea that we wanted to carry them off to America; and to let their girls come to us was not to be thought of for a moment. The all-pervading desire, however, for higher wages than their own countrymen would give, induced a few women servants to enter into our employ. One of these who worked for me, after a time, wished to place her son in school, but, unfortunately, he was too old. She slept at her own house, which was close by, and sometimes in the morning, she would bring with her a sweet looking little girl. I told her though we could not take her son, I would like to have her daughter, thinking if I could only get one girl, it might be the means of gaining the confidence of the mothers, when they found she was well-treated. At first she refused, but afterwards said, if the child was willing she had no objection. The little thing had been quite friendly with me, often coming to my room, and amusing herself with looking at foreign articles; but as soon as she was informed of my desire she gave up coming to the house, and even if I met her in the street, would turn and run back as fast as her little feet would permit. Nothing more was said on the subject, and bye-and-bye I found her sitting again in the work-room. They were very poor at this time, but had evidently seen better days. She said, one day, it was hard to get rice for so many mouths. I replied, "And yet you are not willing to let me relieve you of one—for I suspect it was you who made *Seur Yun* afraid of me." She said indeed she had not, but when it had been mentioned at home, the neighbors told such stories about foreigners that the child's "*Ana*" said she would not permit her to come to me, and frightened *Seur Yun* by telling her what I was going to do with her. Now, however, that they knew us better, she thought her objection would cease if I would ask her. I did so, and she consented at once, saying she wanted to come, for they had very little rice at home, and I would give her plenty. She was soon installed in her new habitation, and was contented and happy, though much secluded, as there were so many boys about the house, and I wished them to see I did not intend, in her case, to violate Chinese proprieties. My duties in the boys' school allowed me little time for the instruction of my little protégé, but Mrs. Bridgman had removed to Shanghai, bringing with her two little Canton girls; Mrs. Syle also succeeded in getting one, and the four made a nice little class, which was under Mrs. B.'s kind instruction for a year; after which time *Seur Yun*

would have been again alone, but my purpose had succeeded, and I was so earnestly entreated by the parents of another child to take her, that though very inconvenient to do so, I did not feel at liberty to refuse. This child was soon denounced by the teacher as stupid; she was caught taking little things that did not belong to her, and I was advised to send her away: but she appeared to be affectionate, and, I thought, persevering in her studies, and I determined to give her a fair trial. Once under Gospel training, how could I return her to heathenism again? Such, at that time, were my feelings, and surely the Lord had purposes of mercy towards her. She learned to be honest, the teacher spoke more favorably of her—even the expression of her countenance so changed, that she has often since been singled out by strangers as a fine, intelligent looking girl. I need not tell you that this is our dear young Christian, May Yun.

The third child was the betrothed of Ung Chung. One day the well-known red paper bag, containing nuts, tea, &c., was brought as a betrothal present, and upon inquiry I found the rules of the school had been broken. I sent for his mother and asked how she came to infringe the school-laws by betrothing her son; knowing, as she well did, he was not to be contracted in marriage till his time in school had expired. The only excuse she had to make, which, however, she thought all-sufficient, was, she had got her so cheap, having had to pay but *eight dollars* for her. She begged me not to trouble my heart, for she would make him a nice wife. I told her I should not be reconciled to it unless she would promise to give the little girl to me, to educate for Ung Chung, for I hoped he would become a disciple of Jesus, as his dear little brother had. She promised to do so when I opened the girls' school, but in less than a month she begged me to take her then, as she could not stay at home to watch her, and it was not a good place for her to stay. Here was another strong claim not to be resisted. Arrangements were made to give me another room, and she was added to the number. As you know, she was married last year, and is now living in the neighborhood. I am sorry to say neither she nor her young husband have become Christians. (though no longer heathen) but I must hope the Christian instruction they have received will not be lost, but that the seed sown will yet take root, and bring forth fruit to the glory of Him who has so abundantly blessed them. The young wife is generally in her place in the Mission chapel.

The Rev. Wong Chi's future wife was next brought by Divine Providence, and added to this nucleus of a girl's school. Her history, threatened blindness, &c., are known too well to be repeated; she behaved throughout her trial, with such resignation and sweetness as quite won our hearts. She has been married two years, nearly, and both as wife and mother acquits herself quite to the satisfaction of her good husband.

For cogent reasons not to be resisted, three more girls were taken into

this little circle, which, however, could not possibly have been done, occupied, as I was, with the boys, had not Mrs. Syle most kindly assisted me by devoting three hours a day to the instruction of them. But the prospect of a girls' school now began to dawn upon us; our mission was enlarging, and kind friends in the United States and here contributed the necessary funds for the erection of a suitable building.

The first of January, 1852, to my great joy, and with a thankful heart to my Heavenly Father for permitting me to enter upon a work so long desired, I took possession of the girls' "school house," bringing with me seven scholars. The number soon increased, as several were waiting for admission.

After having been just one year alone, I had the happiness of welcoming, to cheer my heart and lighten my labors, my dear coadjutor, Miss C. Jones, who now succeeds me, aided by Miss Conover, and it is indeed a consolation, in giving up my dear pupils, to know they will be under the care of those who will willingly spend and be spent in teaching them the way of salvation.

It would be tedious and unnecessary to give a detailed account of all that has transpired; the most important has been brought before you. I wished to make a little record of the past, as no one could do it but myself. Several interesting facts in connection with this school that are known to others, I hope will not be forgotten. Miss C. Jones intends making a report of the classes she has taught.

As I find a mention has already been made of Seur Yun's betrothal to Rev. Mr. Tong, I need not repeat it here. This match had been the secret wish of my heart from their childhood, but I dared scarcely hope it would ever be realized. After their conversion, what could I wish for more? yet the Lord has granted even this! "He has done all things well"—far more than realized my most sanguine hopes and expectations.

It seems to be now his good pleasure that I should be laid aside from active duty for a time, and I must submit, not only patiently, but with a thankful heart for the years granted me in this desirable portion of his vineyard. Should it be His will, I hope again to resume my duties here; if not, His will be done. In conclusion, let me tender you, my dear Bishop and ever kind friend, my grateful thanks for the unfailing kindness I have ever received from you in my sojourn in a heathen land, so far away from home friends. May our great Shepherd render you a two-fold reward; and that strength may be given for the duties, arduous as they are, daily devolving upon you, is the prayer of your grateful and attached friend,

E. G. JONES.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. VI.

JOURNAL OF G.

SINCE my last communication, written in August, our neighborhood has been visited with much sickness. Several of the members of our Mission have been quite ill, but have now nearly all recovered, and have cause to thank God for His mercy and goodness. During the months of September and October, a number of the boys in the school were sick, and for some time nearly half my scholars were unable to be at their recitations. Two of the pupils in this school have died since the unhealthy season commenced; but with these exceptions, the sickness among them has been of a mild form, and we trust the present cold weather will check the prevalence of disease in this neighborhood. I have been pained in going about the country, to see so many persons wearing the badges of mourning; and it is a sad reflection, that of the hundreds in this vicinity, who have passed into eternity during the past summer, so few of them sleep in Jesus.

Though so many of our number have been sick, God has graciously preserved me from any severe attack, and I have been enabled to continue my visits to the day school in the city, with but little interruption. During the hottest weather, I visited the school twice a week, but for some time past, have gone quite regularly three times. This school, which has now been in operation six months, has been very well attended, the average number being about fifteen. Several of the children have been taken away by their parents, on account of their opposition to the foreign books; others have been withdrawn from the fear that we would take or send them to America at some future time, and one of them has died. The teaching of embroidery, which was substituted for the daily distribution of cash, has so far worked well, and each scholar is now wearing shoes of her own manufacture. The person at first employed as teacher in this department, I am sorry to say, did not prove all we had hoped, and circumstances rendered it necessary to make a change. The hours from three till five P. M., are given to needlework, except on Wednesdays and Fridays, when the children attend the afternoon service in the church. Their progress in learning has been very satisfactory and encouraging. They have finished the Catechism on the Creed, and also one on the Ten Commandments, and are now ready for that on the Lord's Prayer and Sacraments, so soon as it is printed. For a reading lesson, they have the Gospel of St. Matthew, and are about half through it; and give intelligent answers to many of my questions. The teacher's own children

whose attainments surprised me so much, on my first visit last summer, are still very interesting pupils, and are generally in advance of all the others, though they are much younger. The vestibule on the north side of the church, being very convenient for that purpose, is used to assemble the children in, on the days when they are to be catechised. This place is much more private than their school-room, where, being on a public street, a crowd naturally collects when a foreign lady is to be seen. There are many things in which these Chinese girls differ from those at home; and a few remarks upon some of them may be interesting. To a foreign eye, nothing is more striking than the style of dress, and the small feet. The garments worn by them at this season, consist of a pair of loose, wadded pantalets, and a sack buttoned over at the side. Of the latter article they frequently wear three or four, according to the weather. Each one of these, having cotton in it, adds considerably to their size, and we find that a bench which will accommodate eight girls very comfortably in the summer, is rather crowded when the number of jackets has been increased from one to four. The material most generally used in making their clothes, is dark blue cotton cloth; sometimes children in better circumstances are dressed in silk.

The Chinese not Particularly Neat.

As the Chinese are not remarkable for their cleanliness, we cannot expect much of that excellent trait in children, whose parents toil hard for their daily bread. We endeavor to impress upon them the necessity of purity, both of mind and body, and trust our instructions will not be lost upon them. Chinese females generally dress their hair neatly and tastefully, and are very fond of ornamenting it with flowers. Their custom of wearing no bonnets in the street, enables them to display this taste to much advantage.

Upon entering the school-room, a few days since, I noticed several things, which I thought would very naturally draw forth some expressions of surprise from persons unacquainted with the customs of the Chinese. The first was a large teapot, which stood on a table, and out of which, from time to time, the girls came and refreshed themselves. This article would be as indispensable as the chairs and tables, and a draught from it always be preferred to a cup of cold water. The second thing which attracted the attention, was a pile of dirt in one corner, apparently the sweepings of a week or two. When I remonstrated with them about it, they replied in the calmest manner, that it was only the dust which had been swept from the floor. As it was not repugnant to their feelings I said no more about it, and changed the subject. But; my little charge cannot be commended for personal neatness, they cer

tainly deserve praise for their habitual politeness. As they come in, followed by their teacher, each one seems to exert her voice to the utmost, as she repeats the usual salutation—"Haw la va? mong-mong noong," i. e. "Are you well? I salute you." If any one enters while they are reciting, they all rise and go through the same form.

They are Polite.

The same regard to politeness is observed when they are about to leave, each one saying, "I am going," sometimes adding that she will come on the morrow; to which I must reply, "Go slowly," an instruction which is almost needless, with their little cramped feet, in these crowded streets. But it is not only in person and manners, that they are unlike children in Christian countries. We, whose blessed work it is to instruct them, cannot but thank God that our early years were spent in a more highly favored land. The effect of heathenism, in narrowing the mind, is sensibly felt when engaged in teaching those who have never experienced the genial influence of Christianity upon their hearts. So few of those who are parents are able to read, and so little provision is made in their literature for the youthful mind, that apart from the every day matters of life, the education of a child in China is of the most limited kind; and when, in the providence of God, they are brought under Christian instruction, the contrast to those without that privilege, is most gratifying and encouraging. Will not our fellow-Christians at home aid us in our work, by praying that the Lord of the harvest will bless the seed that is being sown, and cause it to bring forth an hundred fold to His honor and glory.

Class of Women under Instruction.

The class of women, consisting mostly of communicants, come quite regularly whenever the church is open, and in addition to the service, are privately instructed by Chai and others, several times a week. They are much interested, when we read to them from the book of Genesis, and from frequent repetition have become familiar with the history of the creation, the fall of man, and the account of the patriarchs. One poor old woman has been coming since last July. From that time until now, she has been trying to learn the Creed; and though she cannot yet repeat it verbatim, has rested from that for a while, and has undertaken the Lord's Prayer. These women are all very poor, and need a great deal of assistance from us. In addition to the small weekly allowance, which each one receives, they were all furnished, last week, with warm clothing,

and wore it for the first time when they came to the Communion on Christmas day.

Progress among them Slow.

The progress of the work among these old people is very slow, and we find much difference between their aptness to learn, and that of the children in the schools; though now, after years of patient teaching, they are familiar with many passages of Scripture, and can repeat the "General Confession," "General Thanksgiving," "Confession in the Communion Service," and several other parts of the Church service. Among the female communicants, the most interesting to me are two blind women, who for several months have come to me for instruction. One of them, Yang-mu-kiung, visits me twice a week, but as she lives some distance, is not so well known to us as the other, who occupies a room on the Bishop's premises. Nien-ka-boo-boo, as she is called, is a person in whom we all have confidence, and her manner and conversation, are always that of one who has felt the power of the religion of Jesus. One Sunday morning a few weeks ago, she, with several others, had come as usual after the chapel service, to be instructed. When about to leave, one of them appealed to the Bishop, who was standing near, to aid her in paying her house rent. When she had finished, Nien-ka-boo-boo, turning to the Bishop and laughing heartily, said, "Un sien-sang," "I dwell in my own house." Her entire satisfaction in her independent circumstances, which was evident from her manner, reminded us of "the great woman" of the Bible, and we thought she might be called the Chinese Shunamite.

The boy's school continues very much as usual. The Bishop conducts the morning prayers in Chinese, and Miss Fay those in the evening, in English. Their improvement in English is not so rapid as their teacher's desire; but the Bishop, who examines them from time to time, assures us that they are making some progress, and frequently reminds us that it is "by patient continuance in well doing, that we are to seek for glory, and honor, and immortality." While we have the promise, that "in due season, we shall reap if we faint not,"—though trials and difficulties may come, and do come, we will not despair, but look to Him who can give us His blessing. The scholars are looking forward to their usual vacation, at the Chinese New Year, about five weeks from this time, and are making preparations for the examination that precedes it.

CHURCH MISSIONARY SOCIETY OF ENGLAND.

WE have received an Abstract of the Report of the Church Missionary Society for the Fifty-seventh Year, presented May 6th, 1856, and have great pleasure in transferring a large part of it to our own columns. In the encouragements therein found for the faithful and vigorous prosecution of the work of Foreign Missions, we rejoice with our brethren. May grace be given to them and to us rightly to improve present opportunities for extending the kingdom of our Lord.

The Committee acknowledge, with humble thankfulness to Almighty God, His goodness in providing for the Society, in the past year, a larger income from home resources than they have ever before received—and this during a period of foreign war and unusual taxation—being 7865*l.* more than last year, and nearly 2000*l.* in advance of any previous year. The most satisfactory circumstance is, that the largest part of this increase has come from the Associations.

INCOME.

	£	s.	d.
<i>General Fund</i> —Associations, Benefactions, Legacies, &c., including China Fund.....	112,379	2	2
Special Donation to the Sierra Leone Female Institution (not yet applied).....	1000	0	0
<i>Fund for Disabled Missionaries, &c.</i>	1829	2	6
Total received in the United Kingdom.....	£115,208	4	8

EXPENDITURE.

	£	s.	d.
On account of the General Expenses of the Society at home and abroad, including China.....	109,789	6	8
On account of Disabled Missionaries, &c.....	5291	2	5
Total Expenditure.....	115,080	9	1

The number of laborers, both European and Native, employed by the Society, has been steadily increasing. The numbers of the European Clergymen employed has risen during the last five years from 135 to 173, being an increase of 38; of which 13 has been this year's increase. The satisfaction at this statement, is, however, abated, by a fact which the Committee regret to add, namely, that the supply of Missionary Candidates for the College at Islington has experienced a serious check. Fewer

promising candidates have presented themselves than for many previous years, so that there are now only nineteen students in the College instead of 28, as at the last Anniversary.

WEST-AFRICA MISSION.

BISHOP WEEKS arrived in his Diocese at the close of last year, and was welcomed with a respect and affection which testified the high appreciation of his past ministry—first as a Catechist, and then as a Missionary, in the Church over which he now presides as Bishop.

The Committee watch with much satisfaction the gradual transition of this Mission into the condition of a settled Native Church. During the last 10 years, while the number of European Missionaries has been nearly stationary, the Native agency has greatly increased: so that now two-thirds of the congregations which assemble every Sabbath-day are ministered to by Native Teachers. Two years ago the Society determined to transfer the whole expense of the primary Schools—including the salaries of more than 60 Schoolmasters and Schoolmistresses—to the Native Church, by a gradual diminution of the grant from home: and so zealously have the Native Christians responded to this resolution that last year they raised no less a sum than 786*l.*, which was sufficient to cover the *whole* expense of the existing schools: and they reserve the future grants from home for erecting new schools. Mr. Beale thus concisely but emphatically states the case:—"The people it is found will have teachers, and, when right minded teachers, they will support them. Many young men now offer for the work." But while the primary schools are left to the management of the Native Church, the Society keeps under its own special direction the four normal educational establishments, namely, the Fourah Bay Institution, the Grammar School, the Female Institution, and the Schoolmasters' Training Institution. Yet all these are placed upon a principle of self-support, and will, it is hoped, soon cover, as some now do, all expenses except the salaries of the European Superintendents.

Only one example need be given of the attendance of the people upon the means of grace and religious instruction. In the village of Kiskey, which contains 3,000 inhabitants, the various classes of inquirers, communicants and Bible-readers, comprise 723—the communicants alone number 424.

A Missionary who has had fifteen years' experience in Africa, takes the following general view of the Mission. "It is of the greatest importance to us to compare past with present things, and in doing so to direct attention to the golden thread of God's grace and mercy which manifests itself so clearly in the success of the Church at Sierra Leone. The congregations are generally devout and orderly, evincing an increased interest for the Divine ordinances. Church discipline is kept up, so that open sinners

cannot remain within the pale of the Church. Yet there remain many things to be done. A man may observe outward ordinances scrupulously, be subject to authorities, lead a moral life, and yet be a formalist or a hypocrite: you may well ask then, Is there also spiritual life and vital godliness among you? To give an answer to this question is always a difficult task. We pray, we hope, we fear, and sometimes tremble for our converts. Some of them are young in Christianity, babes in Christ. Many who seemed to run well in the Christian race grow lukewarm, and disappoint our expectations; while others, of whom we expected less, show that they are partakers of the grace of God. I refer to an instance which came to my notice the other day. A poor old widow, of Hastings, was in possession of a relief ticket which entitled her to two shillings a month from the Christian company. Ascertaining that another Christian sister, with several children, was in greater distress than herself, having been deserted by her husband, she went and gave her ticket to the afflicted family without telling any one about it. Again, if the visiting the fatherless and widow in their affliction is an evidence of pure religion, I must bear testimony to the correct conduct of many of my communicants in this respect—and still more so of my unpaid visitors, eight in number. They invariably spend part of each Saturday in visiting and praying with the sick and afflicted.

Summary—Stations, 15; European Missionaries, 13; Native Missionaries, 3; European Lay Teachers, 4; Native Teachers, 61; Communicants, 3689; Adult attendants on Public Worship, 7350; Seminaries and Schools, 57; Seminaries and Scholars, 4463.

YORUBA MISSION.

In the Yoruba Mission the number of European Missionaries has been much reduced during the past year. Nevertheless the Committee can give a very encouraging view of its progress. The various services at the stations and out-stations have been sustained by Native Teachers, and the number of converts and of communicants has greatly increased.

From *Lagos*, the Rev. S. Crowther writes: "The Sabbath is known and regarded as an established day of rest—even heathen domestic slaves look for this day from their heathen masters as one in which they must be exempted from working for them; and many such have since found their way to the House of God."

The Rev. I. Smith, writing from *Abbeokuta*, says, "Many things plainly show the breaking up of the whole system of idolatry here. The light of the Gospel penetrates their dark mysteries, and undermines the whole fabric. Some of the most sensible and thinking chiefs, while they formally support the old system, are convinced that it is fast decaying, and tell us repeatedly not to be discouraged by opposition, that our words and demonstrations are often felt to be powerful, and that we and our cause

will triumph at last. One leading chief lately assured me that there were not more than two old men living who are the staunch advocates of the old system, and especially the human sacrifices."—"The converts in our several stations at Abbeokuta were appealed to and shown the necessity of providing a fund for the support of a Native Ministry, to which appeal they have liberally responded; and before I left Abbeokuta they had contributed on the whole upwards of 150 dollars."

Mr. Hinderer, writes from *Ibadan*—"Severe persecution has sprang up, and we have been under its influence to this present day; we are now anxiously awaiting the result. None of the poor persecuted ones have, however, given up their profession, which is a great encouragement, and proves that their forsaking idols and heathen practices was the result of conviction." He gives as a specimen of the correct views which they entertain of Scriptural truth, the answer of a Native convert to one who pleaded for the worship of inferior beings, because as a king has deputies, so God must be approached through inferior objects of worship. "No," replied the Negro convert, "God needs no deputies. He can overlook all his subjects Himself, like as one and the same sun—and not many suns—gives light and heat to all the earth."

At *Ijaye*, the Rev. A. Mann maintains his ground under great difficulties.

The number of registered adult members of the Church in all the Stations of this infant Mission exceeds 1150, and the communicants exceed 600. Native Teachers have been placed at out-stations, 10, 20, and 40 miles beyond the present stations.

The close of the year was signalized by a remarkable compact, entered into by the chiefs of all the great Yoruba towns, including Abbeokuta, Ibadan, Ijaye, and Illorin, to give up kidnapping, and to maintain among themselves friendly relations. That this blessing of internal peace is chiefly owing to the presence of Missionaries, and to their influence over the minds of the leading chiefs, sufficiently appears from a remarkable document, which the Committee lately received, signed by the king of Abbeokuta and leading chiefs, and a large body of the inhabitants, recounting the benefits which the country had received from the Missionaries. "Although (writes the king of Abbeokuta) I am myself still a heathen, yet I am not blind to facts—the first fact is, that the present state of Abbeokuta is not what it was 10 years ago, for instead of war there is peace. The second is, that Christianity is a really powerful religion, for its effects upon the minds of my people are so well marked, that we all admire it; and thirdly, the Missionaries, although a small and weak body, observing them outwardly, yet are they stronger than any of my mighty men! "Formerly, kidnappers made the roads their homes. A caravan of 50 could not pass them in safety. But observe the contrast—at present a single female could travel three days' journey without any

fear of danger, for where there is no danger there is also no cause of fear. Is this not really a cause of much thanks to you, for sending us such men? It is their peace we now enjoy."

The interesting discoveries which have lately been made in Central Africa, by that enterprising traveller, Dr. Barth, prove that there are large, flourishing, and well-ordered kingdoms in those regions, which have commercial transactions with the Yoruba towns, and whose curiosity has been already excited by the report of the benefits conferred by the residence of white "book-men" amongst them. Our Missionary, Mr. Mann, has visited Illorin, within sight of the hills overlooking the river Niger, where he conversed with traders from Timbuctoo, and with others from Tunis, on the Mediterranean sea. It thus appears that the Missionaries are gradually advancing upon the great highways which traverse the vast continent of Africa, and which will soon, we may humbly trust, become highways of the Lord, to be trodden by feet shod with the preparation of the Gospel of peace. Everywhere the way is open. Invitations from distant towns, and the kings of distant tribes, press the white men to come and reside amongst them, and teach them the way of peace.

Summary—Stations, 6; European Missionaries, 8; Native Missionaries, 3; European Lay Teacher, 1; Native Teachers, 37; Adult attendants on Public Worship, 1260; Communicants, 655; Schools, 12; Scholars, 547.

MEDITERRANEAN MISSION.

The Committee enter upon their Report of the Mediterranean Mission with sentiments of unusual awe, though of earnest hope and expectation. They adopt the words of the prophet: "Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee:—for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." While the stern realities of war were abroad, the servants of God could only stand and wait to see the issue, hoping that it would usher in some new dispensation of mercy. Now, with the first hour of peace, the time of action for the servants of God is come. The armies of the earth have disappeared. The Captain of the world's salvation musters his spiritual forces, and gives *them* the commission to move forwards, and to teach the inhabitants of the world that righteousness for which His judgments have prepared them.

Bishop Gobat thus alludes to the effect of the war upon that part of the Turkish Empire in which his diocese lies: "It has already contributed much to soften down the pride and prejudices of the Moslems, to irritate the Greek clergy and laity, and to relate the Romanists to an intolerable degree—whilst we, who look with the most perfect confidence for the ultimate complete victory of our, or rather our Lord's cause, are not with-

out apprehension for the near future. But our confidence is, that the Lord reigneth, and that if we suffer with Him we shall also reign with Him." "The congregations of Protestant worshippers at the Stations of *Nazareth, Nablouse, Jaffa, Bethlehem, and Jerusalem*, number 92 communicants, the attendance at divine service is much larger but irregular."

Of *Jaffa*, Dr. Sandreczki writes, "The schools are blessed instruments for the opening of a wide door, which gives access even to the hearts of Moslems; and the Greek, and Roman Catholic priests are quite at a loss how to explain such a change." "After the boys had been dismissed from school to-day, (writes Mr. Krusè) two of them were walking home together with their books under their arms. A Roman Catholic priest met them. He stopped and took hold of one of their books: it was the New Testament. Then looking at the boy, he said, 'But are you a Christian?' The boy replied 'No, I am a Jew.' Then turning to the other, he asked, 'And what are you?' 'A Mahomedan,' was the answer, By this time the teacher had come up, and the priest said to him, 'If I had not seen this with my own eyes, I could not have believed that Jews and Mahomedans would read the Gospel.' 'Yes,' said the teacher, 'it may well appear marvellous in your eyes—in our schools they all read the Gospel.' 'This,' adds the Missionary, 'is God's work.'"

The Station of *Smyrna* has now become more than ever important as the centre of that part of the Turkish Empire in which the Turkish language is vernacular. Its position also as a sea-port, and as the resort of many nations; its Turkish printing presses, and facilities for widely distributing books, all combine to point it out as a basis for Missionary operations in Turkey. Constantinople must be another basis, and the two together, in European and Asiatic Turkey respectively, will afford mutual assistance to each other, and will meet the possible contingencies which the specialities of the one or of the other locality may occasion. The Committee are very thankful that, in the providence of God, their Mission in *Smyrna*, though with many misgivings in past years, has been preserved to such a day as this, and that they have there an able and experienced Missionary and Turkish scholar. They equally recognise the good providence of God in preserving in health, unusual at so mature an age, another of their former Turkish Missionaries, the Rev. J. A. Jetter, and in making him willing at once to exchange an incumbency at home for the active and hazardous work of a witness for Christ at the threshold of the Sublime Porte. They trust that the zeal of younger men may be stirred up at the sight of a veteran of more than 40 years' Missionary service, ready to lead an advance to the breach, and to stand there alone if none will follow! Mr. Wolters at *Smyrna* writes: "The Missionary field in this great Empire is now more open than ever. But where are the labourers, and where are the means? May I soon have the joy of seeing at least one Missionary come to my assistance."

Cairo was visited last May by Bishop Gobat, who has given this view of the prospects of Egypt:—"At Cairo I met with two Bishops of different Churches, who express such decidedly Christian and Scriptural, nay, one of them such pointedly Protestant sentiments, that I felt as if we belonged to the same Church and the same Master. But what surprised me most agreeably are the reforms introduced into his Church by the Coptic Patriarch. In the vast schoolhouse or college which he has built, I found about 120 pupils in two classes; in the upper one of which each pupil had a Bible or a New Testament before him."

During the last year, Dr. Krapf took a Missionary tour in Abyssinia, the field of his first Missionary labours. He found the country passing through a great national revolution, which bears the aspect also of a religious reformation. Upon his report of the state of things to Bishop Gobat, that prelate determined, on his own responsibility, and at the expense of the Jerusalem Diocesan Fund, to send four pious German mechanics, trained at St. Chrischona, who have already acquired the Arabic and Amharic languages, to Abyssinia.

Summary—Stations, 7; European Missionaries, 7; European Lay Teachers, 3; Native Teachers, 6; Communicants, 80; Schools and Scholars (returns incomplete).

MADRAS AND SOUTH-INDIA MISSION.

Madras.—The Committee have the satisfaction of recording the commencement of a school exclusively for the benefit of the Mahomedan population. No Hindus will be admitted. The languages used will be Hindustani and Persian. The whole arrangements will aim at conciliating the confidence of the Mussulmans, while the Bible will be the basis of instruction. A commodious building is in course of erection out of a legacy left by a daughter of the late General Lord Harris, the conqueror of Seringapatam. The desire of the daughter was to raise a pious memorial of her father as near as possible to the scene of his victories. The first stone was laid by the present Lord Harris, (grandson to the General,) the Governor of Madras, and the zealous promoter of the best interests of the Natives. The Government have given 700*l.* as a grant in aid towards the building, which will bear the name of "The Harris School."

Tinnevely.—Of all the Indian Missions of the Society, Tinnevely claims the precedence, in respect of the number of Christians and its advance towards a PERMANENT SETTLEMENT OF A NATIVE CHURCH. The Committee, therefore, anxiously examine the reports of this Mission for proofs of its approximation towards the solution of this great Missionary problem. They are thankful to be able to present several such proofs, selected from the latest reports.

As a first proof, may be noticed the continued progress of the Mission, notwithstanding a considerable reduction in the number of European Mission-

aries. Five years ago (January, 1851) the several districts of Tinnevely were under the pastoral care of 12 ordained Missionaries, of whom 10 were European and two Native. Now, the numbers of ordained Missionaries is still 12; but five only are European, and seven Native. At the former period, the converts were 24,552, and the communicants 2743—these numbers have been gradually increasing, so that now the converts are 27,140, and the communicants 3821. At the former period, there were 295 places of worship, each having its separate congregation, and 6682 children at school; now there are 375 congregations, and 8253 children at school.

A second proof of progress which may be cited is, *the Missionary spirit pervading the mass of Christians as evidenced by voluntary contributions and unpaid Missionary agency.* The poor Christians of Tinnevely contribute more than 70*l.* a year to the Church Missionary Society, and ten times that amount in the whole to other pious objects. Besides this, there is a Native Missionary Society, supported and managed by themselves, which maintains six Native Catechists, who are associated with the itinerating Missionaries in North Tinnevely; and a Juvenile Missionary Association, supported by two Vernacular Schools, pays the the whole stipend of a pilgrim Missionary among the heathen. Intelligent Native Christians frequently accompany the European Missionary in his visits to heathen villages, and confirm his word by their own experience and testimony. "I have sometimes been accompanied," says Mr. Tucker, "by as many as 20 persons from a Christian congregation to a heathen village." A single pious female, after receiving instruction in an adult school, was the means, under God, of bringing 10 heathen families under Christian instruction, by reading to them the Word of God. An old Native man, not an agent of the Society, was enabled, by the grace of God, to induce his neighbours to renounce devil-worship and erect upon the ruins of the devil house a little Christian Church, in which, within three years, the Missionary administered the Lord's Supper to 26 communicants. Such are specimens of the Native Missionary zeal which is at work in this Mission.

A third evidence of progress the Committee notice in *the general desire which has sprung up for books of solid information and of deep practical piety.* These books are all purchased by the people at fair prices. Thus within a short time whole editions of Rhenius' "Body of Divinity," and "Evidences of Christianity," Watts' "Scripture History," Bunyan's "Holy War," as well as his "Pilgrim's Progress," Barnes' "Notes on St. Matthew," James' "Anxious Inquirer," all translated into Tamil, have been sold to the Christians of Tinnevely. No Catechist is satisfied without having a small library of such books.

These palpable proofs the Committee are able to offer of the increase

of true Christianity in Tinnevelly: and, with humble and devout gratitude, they add, "God giveth the increase." The work is *His!* The glory *His!* The Committee do not mean to assert that all is bright—that there are no shades which they wish to conceal. In some of the districts there has been a falling off in the number of those under Christian instruction. In others the missionaries lament the lukewarmness of the converts, and the offences which must needs come. But, on the whole, the Committee are enabled to testify of the grace of God, and of the progress of His work. The Secretary of the Society, the Rev. W. Knight, after a recent visit to Tinnevelly, writes:—"I cannot say how much my heart has been gladdened by the more intimate knowledge I have obtained of our work in South Tinnevelly. I believe it to be sound and satisfactory. I have found Dr. Duff's testimony true—'There is an earnest workingness about the whole—diligence, organization, care, harmony.' Throughout the Mission there is a weekly prayer-meeting, conducted by the Missionaries and their Catechists, and a marked blessing has been traced since its institution. I regard, indeed, South Tinnevelly as an illustration of the blessing on means. It is the fruit of prayer and pains. The brightest hope for India for the next 20 years would be, that every Mission field in that vast moral desert should become a Tinnevelly, and Tinnevelly itself advance in the same ratio: that 'the wilderness should become a fruitful field, and the fruitful field be counted for a forest.' The Lord hasten it in His own time."

In the last Report the Committee recorded the commencement of a new department of labor in the Tinnevelly Mission, by itinerant Missionaries in the Northern and *heathen Districts* of Tinnevelly. These labors have been now continued for more than two years, and the first fruits have been gathered in, in the baptism of a few sincere inquiries awakened by these labors. The Committee venture therefore to speak more distinctly of the work. The Missionaries, at the close of the year, give this general view of their labors:—"We have been able to traverse very nearly the whole of the country originally contemplated in our itinerating Mission—comprising 1200 villages, 700 of which have been visited during the twelve-months three times, that is to say, on three different occasions, and the remaining villages once. Our tents are almost invariably pitched for a week at a time in a place, from which as a centre we pay visits morning and evening to the surrounding villages. Besides these village preachings, we have also had, in most cases, visitors at our tents during the day. In some places persons have come forward in bodies asking for instruction."

The Committee direct attention to three special characteristics of the itinerancy adopted in this District. (1.) Three European Missionaries, and a Native Catechist, have associated themselves together in the work,

living for the most part as one company, though their tents are pitched in different villages. The advantage of this association mainly consists in the opportunities thus afforded of united prayer for God's blessing on the work, and of fraternal sympathy and exhortation to refresh their spirits, and "renew their strength." This feature of their work is thus described by Mr. Knight, after spending some time in their company: "The great secret of the happy working of the itinerancy is the prayerfulness that pervades it. Prayer is the atmosphere that surrounds it. In the morning, before setting out to preach, the brethren kneel to ask for thoughts, words, fluency, skill, audiences not blasphemous or indifferent. The first act on returning is to commit what has been done to the hands of the Lord, who can make it effectual. Then comes a mid-day Tamil service for the servants; afterwards the English Bible and prayer. Before evening preaching the Lord's presence is again implored, and the day closes with commending the work once again to Him. This is each day's history. Can He fail to bless it who has encouraged and commanded us so to work? Will He not bless what is thus done in Him and for Him? He does bless it; refreshes jaded spirits; gives energy, perseverance, hopefulness; and, in His own time—the eye of faith sees it—will authenticate and crown the labors of His prayerful servants, and make this barren wilderness smile and blossom like Mengnanapuram or Nuller."

(2.) Another distinctive feature in the work is the thorough and systematic way in which it is carried out. The fact of 1200 villages having been visited, and 700 of them three times in one year, in addition to weekly visits to two villages containing small bodies of enquirers, speaks for itself.

(3.) One other remarkable feature in the work is, that it has a basis of operations in a Native Church in the South. From that basis it receives a supply of well-trained Native Catechists, who stay a month or six weeks, then return to their own districts, and are succeeded by another party. The Catechists so coming exhibit a living testimony of the reality of Native conversions. They are the epistles of Christ, known and read of all men, and on their return they spread an interest in the work amongst the settled congregations. Thus the breaking up of new ground becomes identified with the sympathy and the prayers of the whole existing Native Church. The success of the North has its roots in the vitality of the Native Churches of the South.

The Committee regard this system as exhibiting the normal type of Missionary itinerancy: and they earnestly desire the men and means for carrying out the same system in many of their other Missions.

Travancore.—The Reports of the Travancore Mission are encouraging. There has been a gradual but steady increase of converts, chiefly from the heathen. Among the *hill Araans*, on one occasion, 36 converts were

baptized. The whole number from these tribes who have embraced Christianity within a few years now amounts to 350. The success amongst the *slaves* of Travancore has been equally striking. "The Gospel," says the Missionary, "seems especially suited to cheer and elevate the down-trodden slave. A baptized slave, accompanied by his wife and niece, came to seek advice under a vexatious persecution from his master. I asked him if he thought of leaving the country. His reply was noble, coming from a slave. He said, "No, I have one thing to live for, and that is, the school must become a church. I shall try for this as long as I live. I will not leave the spot. They may murder me, but it shall be upon the ground." "Surely," added the Missionary, "here is fine material to work upon.

The report from *Trichur* gives an interesting account of the diligence, fidelity, and perseverance of two Native teachers lately removed by death. The one had been a Catechist for a number of years, was zealous and diligent in making known the Gospel of salvation, was a constant and regular attendant upon all the means of grace, and was evidently influenced by the Spirit of God in his whole conduct. The other was a Nambouri Brahmin, and improved his access to the higher classes of the heathen by distributing books, and exhorting them to renounce idolatry.

Telugu.—In this Mission the English school at Masulipatam has been specially blest of the Lord, in the remarkable conversion of three pupils of seventeen years of age, two being Brahmins, and one a Mussulman. The renunciation of all the privileges of birth and station by such converts, at the very period when their superior education would have opened to them the best temporal prospects in Native Society, exercises a powerful influence.

The itinerating labours of the Missionaries have been zealously prosecuted; and the new station at *Ellore* has been occupied by a resident Missionary.

Summary—Stations, 24; European Missionaries, 32; Native and East-Indian Missionaries, 13; European Laymen, 9; European Female Teachers, 2 East-Indian and Native Teachers, 737; Communicants, 5201; Schools, 440; Scholars, 11,617.

CEYLON MISSION.

A Mission is now fully at work in the town of *Colombo*. The Mission Church has each Sunday four services, two in English, one in Singhalese, and one in Tamil, thus exhibiting the true character of a "Mission Church," as a centre of union between Christians of different races, as the house of prayer, from whence in different tongues the same petitions and praises ascend to a throne of grace.

The *Cotta* Institution contains nearly 100 pupils, who pay for their

education, which is based upon the Bible, and of a solid and extensive kind, adopted with the view of enlarging the Native mind. There is also a class of trained teachers, which within two years and a half, since the Institution was placed on the present footing, has supplied 13 trained schoolmasters, who had given great satisfaction to their employers.

The spirit of undisguised hostility in which the Romanists endeavor to counteract Protestant Missions, has been recently manifested in the erection of one of their chapels within half a mile of the Missionary compound in Cotta, in the midst of a population which has been for many years wholly under the ministrations of the Missionaries of this Society.

At *Kandy*, the labors of the resident Missionary have been faithfully pursued, and the neighboring Kandian district has been perseveringly and systematically visited by two itinerant Missionaries.

At *Baddagame* the Station Services are chiefly performed by a Native Pastor, while the European Missionary visits the surrounding country.

In the *Jaffna* district there have been many trials and disappointments. The number of laborers, both Native and European, has suffered diminution. Opposition to Christianity is assuming among the heathen a new and more definite character; and books are published by the principal heathen of the place against the truth of the Christian religion; yet amidst all these trials and difficulties, the Missionaries speak more hopefully than in past years, having discovered, as they believe, the root of many previous evils in the employment of men not truly converted to God. "Past experience," they write, "has taught us that any other than spiritually minded native Teachers are a curse to us rather than a blessing. We must therefore wait till fit men and true are raised up, and do what we can with the few such we have in our employment."

Summary—Stations, 7; European Missionaries, 9; Native Missionaries, 2; European Lay Teachers, 2; Native Teachers, 106; Communicants, 257; Schools, 64; Scholars, 2,323.

CHINA MISSION.

The progress of the great national movement to which previous reports have referred, has been, during the past year, involved in obscurity. The cause of the insurgents has not advanced according to its first promise. Its religious aspect has been tarnished. Shanghai has been retaken by the Imperialists. We wait for the further development of the designs of the God of Nations. In the meantime, a vast increase of liberty has been afforded to Missionary agencies; extensive Missionary tours have been taken for several hundred miles into the interior, and everywhere it has been found that the people are accessible. It hence clearly appears that the exclusion of Europeans from the interior has been only the policy of the Mantchou rulers. It is confidently hoped that whatever may be the

event of the Chinese insurrection, the system of exclusion must be abolished, and the doors of China opened to European commerce, and to the heralds of the Gospel.

The Society has Missionary Stations in three of the five open ports of China, and each Station has three European Missionaries.

At *Ningpo*, the work is more advanced than in either of the other Stations. Here many converts have been gathered into the fold of Christ; the number of converts under the instruction of the Missionaries amounts to 60; 15 have been baptized during the past year; five are usefully employed as Native Teachers. Several of the converts are employed as Colporteurs for the Bible Society. "Two scholars," writes the Missionary, "are gone up to the large city of Shaon-hing to be present at the time of examination for literary degrees; they will reside there a few weeks, and take with them some 200 New Testaments, and 300 or more copies of a solid work on the evidences of Christianity, besides some thousands of handbills and smaller tracts. Two other of our Native Christians, in a humbler sphere of life, are gone south, to an equally large city, Wauchow, with about 400 copies of the New Testament." In respect of Missionary tours they write: "A large extent of country has been visited and supplied with tracts and Scriptures—the Gospel preached in hundreds of villages, and in 26 cities, all but three or four of which were before untouched by the Missionary. The authorities offered no opposition, the people were always ready to receive us—monasteries, temples, inns, and sometimes private dwellings, were thrown open to our reception."

The Committee cannot conclude their report of the China Mission without referring to one gigantic obstacle to the entrance of the Gospel, which this Christian nation has itself created—namely, the connection of our country and countrymen with the opium trade. On various occasions, when addressing assemblages of people, the traffic in opium by foreigners has been brought forward by some one or another as an unanswerable reason why credit could not be given to the Missionaries for any real desire to do the Natives good. The Missionaries bring forward several facts in proof of this. Assemblages of people have appeared interested, until this objection has been started, when all further attempts to retain an audience have proved ineffectual.

Summary—Stations, 3; European Missionaries, 10; Native Teachers, 1; Communicants, 19; Schools, 4; Scholars, 147.

NEW-ZEALAND MISSION.

Report will be given hereafter.—[ED. S. OF M.]

GENERAL SUMMARY OF THE MISSIONS.

Stations.....	128	European Female Teachers.....	9
European Missionaries.....	173	East-Indian and Country-born	
Native and East-Indian Missionaries	30	Teachers.....	26
European Catechists and other Lay-		Native Teachers.....	1,813
men.....	34	Communicants.....	18,707

CONCLUSION.

Such is a very imperfect sketch of the work in which this Society is engaged through its Missionaries abroad. Such the manifest tokens that the good hand of the Lord is with His faithful servants. And in laying these things before the friends of the Society, the Committee have fulfilled their official duty. But they can neither acquit their own consciences, nor fulfil their duty to the interests of Christ's kingdom throughout the world, without asking the questions—Is not the same good hand of our God, which is with the Missionaries abroad, also beckoning to us at home to renewed efforts, that we may supply the means by which the foreign labour may be extended, and the success enlarged? Shall we thank God for open doors in Africa, and not provide the additional means required for entering in? Shall we praise the right hand of the Lord, which has brought such mighty things to pass in Turkey, and not send the heralds of the Gospel to Constantinople and Smyrna?—And send them quickly, too, before the ground is pre-occupied by Rome, or the door closed by Moslem intrigue? Shall we admire, with adoring gratitude, the fruitful field of Tinnevely, with its noble staff of Missionaries, and leave other fields in India,—Calcutta, Benares, Agra, Jubbulpur, Masulipatam, and many other inviting centres of operation insufficiently manned? And what shall be said to other new and inviting fields of Missionary enterprise in which a door of entrance has been suddenly thrown open before us? Shall the Church Missionary Society have the honor of occupying Oude contemporaneously with the civil commissioners of annexation? Is there zeal enough for the extension of Christ's kingdom to make gifts, and to thrust out labourers, adequate to these great undertakings? Does the Church Missionary Society so far enjoy the confidence of the Church at home, that it may venture to put forward these broad claims for enlarged support?

While these questions anxiously occupied the minds of the Committee when engaged in the preparation of the Report just read, they received from an unexpected and anonymous quarter, a message which seemed to rebuke their hesitation, and to echo the Divine Word, "Speak unto the children of Israel, that they go forward." The message which they re-

ceived they will read to this Meeting. It is addressed to the Secretaries of this Society, and is as follows :—

“It has pleased the Lord, in his great mercy to place under the control of the East India Company, the kingdom of Oude in Hindoostan, where, as you know, the Gospel has been seldom preached. Your Society has done much for India, yet much remains to be done, and as every obstacle to the proclaiming of the name of our Lord and Saviour Jesus Christ, as the only name under heaven by which men can be saved, appears now to be removed; perhaps you will kindly allow me to propose for your deliberation the propriety of taking up this new field. It cannot be beyond your strength, but as you never act without much prayer and due deliberation, I would venture to beg the favour of a reply to this communication through the pages of the ‘Home News’ on the 8th or 9th of June next. In the event of Missionaries being sent to Oude you will require funds for their outfit, and I am happy to have it in my power to offer the sum of 10,000 Rupees for this purpose. May the Lord graciously counsel and direct you in this matter.”

With such special encouragement in the year in which the income of the Society has reached an unusually high mark, and at the close of a war in which the British nation has shown to the world its gigantic resources, the Committee of a Missionary Society must not be faint-hearted, or shrink from declaring their readiness to enter vigorously both on a Turkish Mission and also on a Mission to Oude to the utmost extent of their resources of men and means. They cannot go beyond the pecuniary means providentially placed in their hands, nor incur expenditure without foreseeing an income, but they will exercise this foresight in a liberal spirit, and in the large-heartedness of true faith

For *men* they renew their standing appeal. They have reason to fear that many zealous friends think the Committee too severe in their scrutiny of candidates. But the men they send must know experimentally what true conversion is before they can be sent to convert others; in physical constitution they must be able to endure hardships; in intellectual power they must be able to conquer the difficulties of a foreign language, which usually requires the freshness of early manhood. These are three cardinal points on which the reception of a Missionary candidate turns, and no one of these would the Society wish its Committee to relinquish.

The Committee are fully persuaded that there are hundreds of men of God able and willing to devote themselves to Missionary work, who remain outside this vineyard “because no man hath hired them.” Let each, then, ask his neighbour. Let each clergyman look through his congregation. Let our universities hear the appeal. Let the question be asked at Clerical Meetings. Let the internal call of God’s Spirit be obeyed. Above all, let us take heed to the words of Christ ever upon our lips, but

never deep enough in our hearts, "Pray ye the Lord of the harvest, to send forth labourers into His Harvest!"

INTELLIGENCE.

AFRICA.

THE arrival of the barque Mendi, from West Africa, has put us in possession of late letters and journals from our Missionaries. These are not in time, however, for this number of the SPIRIT OF MISSIONS.

By this vessel, the Rev. Mr. Pinckney and Miss Ball have returned to this country. Mr. Pinckney, after four years' residence in Africa, has felt compelled by failing health to retire from the Mission. Miss Ball suffered severely for many months, prior to the time of her leaving Cape Palmas. She does not relinquish the hope that restoration to health may enable her hereafter to resume her labors.

Death of Mrs. Hoffman.

The return of the faithful laborers above mentioned, is not the only loss to which our Mission in Africa has been subjected. We have now to record the death of another devoted servant of the Lord, in this most interesting field.

Mrs. Hoffman, wife of the Rev. C. C. Hoffman, was called away from the scene of her earthly labors, on Easter-day, March 23, 1856.

The readers of the SPIRIT OF MISSIONS will have been somewhat prepared for this sad intelligence, by the accounts published in the June number.

The *Cavalla Messenger* for March, gives the following particulars:

"In sorrow and in joy, we record the death of another beloved member of our Mission.

"On Easter morn, at 9 o'clock, Mrs. VIRGINIA HALE HOFFMAN, wife of Rev. C. C. Hoffman, sweetly fell asleep in Jesus.

"Mrs. Hoffman was born in Glastonbury, Connecticut, October 14th, 1832; was married in Norfolk, Va., September 5th, 1850; arrived at

Cape Palmas February 10th, 1851; left for America, on a visit, July 10th, 1854; returned to Cape Palmas July 1st, 1855; and died March 23d, 1856.

"Not quite *twenty-four* years, therefore, measured the earthly sojourn of our sister, and little more than *five* her missionary career. And yet if 'That life is long, which answers life's great end,' those who knew her will have no hesitation in accounting the life of our departed friend long, as they will delight to treasure the remembrance of her short missionary course as most honorable and blessed.

"From the time of her conversion, which took place not more than eighteen months before she became a missionary, her religious views appear to have been peculiarly clear, and her Christian character most decided. Salvation through faith in Christ alone, was her hope and joy; and unwearied consecration of her life to His service, the standard of her duty.

"It was with such views that she gave herself, in the bloom of youth and health, to the work of God in Africa; and all who knew her delight to testify that her views underwent no change, and her zeal only increased to the last. And how peaceful, how blessed her last end was, the following record from her bereaved, but through faith rejoicing husband will show:

" 'She contracted a cold in October of last year, at Rocktown, which led to *consumption*, of which she died.

" 'Owing to great oppression, she was unable to lie down the night previous to her death, and was supported by pillows in bed until five o'clock, when she sat in a rocking-chair. I was by her side, and repeated to her texts of Scripture and portions of hymns, which refreshed and strengthened her soul. She was perfectly conscious, and felt that her end was near.

" 'I sent for the doctor, to whom, on arrival, she said, 'Doctor, how soon shall I go?' He replied, 'It will not be long.' She was glad, smiled sweetly, and said to him, 'Doctor, you have been kind to me; but Jesus, kinder.'

" 'I said, 'D—, is your trust in Him?' 'In Him alone,' she replied, with firmness and a smile. At times her pain was great, and she said, 'Oh, the agony! Father, take thy child. Husband, pray for my release. Thy will be done. But, oh, the flesh is weak.' Again, in her pain, 'It is so wearisome, but I will bear it;' and smiles mingled with these expressions of her Father's will. At a later period she said, 'I do not suffer.'

"I asked if she had any message for dear Die (Miss Dickson.) With a smile, she answered, 'Love to all at Cavalla, and Annie' (Smith.)

" 'I asked, 'Have you any regret for coming to Africa?' (Not that I in the least thought she had, but to receive her dying testimony.) With a

smile almost of scorn at the idea, she partly turned her head towards me and said, 'Oh, no! Never.'

"As her dissolution approached, I asked, 'Is all well?' 'Yes, joy,' sweetly smiling.

"Afterwards, I asked the same; and with a smile she answered, 'Yes. 'Love to the Bishop.' '—— of our work. The Lord reigneth;' as if she was thinking of the fewness of our number. 'Love to Miss Alley, who was away at the moment.

"I said, 'Farewell, blessed one;' when, putting her lips to mine, she kissed me.

"She had felt some fear of 'the pains of death,' but the Lord was very gracious to her, and caused her to fall into a sweet sleep, three quarters of an hour before she breathed her last; and so she fell asleep in Jesus—so quietly that it was scarcely known when the spirit took its flight. Glory to God!

'So fades the summer cloud away;
So sinks the storm when gales are o'er;
So gently shuts the eye of day;
So dies the wave along the shore.'

"She was buried at Mt. Vaughan, March 24th. Rev. G. W. Gibson and the Bishop performing the services."

REV. H. H. HOLCOMB, Missionary to Africa, arrived at Monrovia on the 9th of May, in good health.

ARRIVAL FROM CHINA.—Miss E. G. Jones and Mr. Points arrived at New-York on Sunday, June 29th, in the ship N. B. Palmer, from Shanghai.

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 20 to June 20, 1856.

Maine.	
Augusta—St. Mark's Ch.....	15 00
Massachusetts.	
Ashfield—St. John's Ch., &c. . .	20 00
Rhode Island.	
Manville—Emmanuel Ch.....	7 50
Providence—Grace Ch., Rector's pledge to Af. Miss., \$100; from S. S., for Af., \$24 77. 124 77	
St. John's Ch., contributed for China, \$640; a family, for ed. child in ditto, \$25; Ladies' Philanthropic Soc. for Africa, \$230; and for ed of Anna C. Allen, African child, \$20.....	915 00 104 27

Connecticut.

Fair Haven—St. James' Ch.....	9 42
Monroe—St. Peter's, &c.....	3 00
Weston—Emmanuel Ch.....	6 00
18 42	
New-York.	
Brooklyn—Church of the Redeemer, S S.....	2 50
Monticello—St. John's, from a communicant.....	100 00
Morris—Zion Church \$23 28; Mrs. A. Franchat, for Liberia, Africa, \$1.....	24 28
Newtown, L. I.—St. James' Ch., monthly offering.....	12 00
New-York—St. John's Chapel, for Africa.....	90 63
St. Mark's, from a Parishioner, for Af.....	50 00
Trinity, interest on \$5,000, for support of African Episcopate.....	250 00
From Rev. Henry D. Ward's Institute for Young Ladies	30 00

M. P. D., \$1 25; D. H., \$5.	6 25
The Nutley S. S., Mr. J. Roberts.	6 00
Plattsburgh—Trinity, monthly collection \$6; S. S., \$2 24.	8 24
Smithtown—St. James' Ch.	6 00
Troy—St. John's Church S. S., for education of boy, "Merguay," in China Mission School.	25 00
Yorkville—Church of the Redeemer, additional.	2 00
Miscellaneous—A friend to Missions, \$150; J. A., for Foreign Missions, \$100 00.	250 00 862 90

Western New-York.

Addison—Church of the Redeemer, \$1; S. S. offering, for Missions in Liberia, \$3 05.	4 05
Avon—Zion Ch., offering of S. S. children, for Africa.	2 30
Batavia—St. James' Ch., for Africa.	20 59
Buffalo—St. John's Ch., S. S., Af., \$23 86; Special, by Mrs. Mix's class, \$2 35; Mr. Sage's class, \$1 26.	27 47
Candor—St. Mark's Ch., for Af., \$7 57; S. S. and Bible class, for Af., \$1 08.	8 65
Forestville—St. Peter's.	2 00
Fredonia—Trinity.	4 00
Geneseo—St. Michael's, for education of child at Cape Palmas, named Willie Roberts.	25 00
Geneva—For Mission under Mr. Hoffman.	10 00
Holland Patent—St. Paul's.	6 00
Homer—Calvary Ch.	3 00
Honeoye Falls—St. John's.	3 00
Ithaca—St. John's, from children of S. S., for Af., \$10; additional, do., do., \$10.	20 00
Jamestown—St. Luke's.	4 30
Le Roy—St. Mark's.	75 00
Lyons—Grace Ch.	17 34
Manlius—Christ Ch., \$2; additional, \$1.	3 00
New-Berlin—St. Andrew's Ch., \$14; S. S., \$18.	32 00
Owego—St. Paul's, S. S. Easter offering.	3 00
Palmyra—Zion Ch., S. S. collection on Christmas, for Af.	7 63
Pennyan—For Mission under Mr. Hoffman.	5 00
Paris Hill—St. Paul's.	2 50
Rochester—St. Luke's, Af., \$5; General, \$25.	30 00
Syracuse—St. James', Af.	50
Warsaw—Trinity Ch.	3 40
Waterloo—St. Paul's.	6 22
Waterville—Grace Ch.	8 00
Miscellaneous—From C. A., \$1; Frank, \$5; F., \$1; Mrs. J. M., for African Mission, \$1.	8 00 341 95

New-Jersey.

Elizabeth—Christ Ch.	5 00
Orange—St. Mark's.	95 00 100 00

Pennsylvania.

Bloomsburg—St. Paul's Ch.	13 59
Brownsville—Christ Ch., for Chi., \$23 83; by a lady, for Chi. and Af., \$5; by a lady, for China, \$5.	33 83
Germanstown—Christ Ch.	50 00
Lancaster—St. James' Church, \$20 63; special contributions of children for Mission under Bp. Payne, Af., \$54 37.	75 00
Lewistown—St. Mark's.	10 00
Norristown—St. John's Ch., %.	25 50
Philadelphia—St. Andrew's Ch., for China, \$114 50; scholarship in Chi., \$25; Gen., \$5.	144 50
Ch. of the Evangelist, S. S., for Orphan Asylum, Cape Palmas.	5 00
Mrs. J. C. Pechin, for the use of Mrs. Hill, Athens.	40 00
Emmanuel Ch., (Kensington,) for ed. 2 boys at Cape Palmas, \$40; Female Bible class, for ed. of girl at Cape Palmas, \$20.	60 00
St. Philip's Ch., Missionary Society.	150 00
Westchester—Church of Holy Trinity, contribution from members of Missionary Association.	13 25
Pottstown—M. & A., toward Bp. Payne's building fund.	5 00 625 67

Delaware.

Christiana Hundred—Christ Ch.	28 15
Smyrna—St. Peter's Ch.	15 00 43 15

Maryland.

Ellicott's Mills—Patapsco Female Institute, "Doing Good Society."	15 00
Frederick—All Saints' Parish, S. S., for China.	14 00
Hartford Co.—Christ Ch.	10 00
Prince George Co.—St. Matthew's Parish, Gen'l, \$18 40; Af., \$5.	23 40
Zion Ch.	23 75
D. C., Rock Creek Parish, %.	20 00
Somerset—Somerset Parish, Rev. James Moore.	21 50
Vienna—St. Paul's, %.	66 128 31

Virginia.

Charlestown—Zion Ch.	85 00
Cornwall Parish—Roanoke Ch.	8 00
Culpepper—St. James' Church, China, \$20; Africa, \$20.	40 00
St. Paul's Church, Chi., \$30 31c.; Af., \$22.	52 31
Essex Co.—St. Ann's Parish, per Rev. E. B. McGuire.	30 00
Fredericksburg—Virginia Convention, col.	503 88
Glocester—Ware Church, \$1; Mrs. Dr. Cary, \$5.	6 00
Halifax—From Mr. R. A. Murrell, \$2. Thos. Leigh, \$1; J. S. Lewallen, \$3; C. H.	

Cabaniss, \$2; James C. Bruce, for Af., \$50; E. B. Estes, \$2 50; Rev. John Grammer, \$20; Mr. D. Corby, \$10; T. J. Coleman, \$10; Miss Mary Smith, \$1 50; Martha Smith, \$1; M. L. Spear, \$1 75; Miss Eliza Brown, \$1; Sarah Wunhop, \$1; E. L. Carrington, \$1; N. C. Bruce, \$10; F. K. Green, \$1; Eliza Bruce, \$50; E. S. Ewsley, \$5; M. E. Grammer, \$3; Mrs. E. A. Green, \$1; Mrs. H. C. Barksdale, \$1 50; Mrs. P. Holt, \$2.....	181 25
Hanover—St. Paul's Parish, Chi. \$18; Af. \$7; Mayor T. Nelson, Chi. \$5, Af. \$1....	31 00
Hanover Co.—St. Martin's Parish, "Carrier Dove Society," for school under care of Rev. R. Nelson, Shanghai, China.....	21 00
Hanover—St. Martin's Parish, Chi., \$39 37; Af., \$39 38.	78 75
Heber Parish—St. John's Ch....	25 00
Lexington—Grace Church, for China.....	5 00
Lynchburg—J. M. M., for China.	2 50
Orange—St. Thomas' Church....	44 27
Madison—Bloomfield Parish....	15 00
Salem—Fauquier Co., for Chi.	3 00
Richmond—Monumental Church S. S., for Af.....	12 10
St. John's Church. Ladies Sewing Society, \$10; A. L. Brent, \$15; Miss A. R. Trent, for Africa, \$100....	125 00
Union, Monroe Co.—Mrs. G. Caperton.....	5 00
West Russell Parish—St. Thomas' Church, \$10; Miss C. T., $\frac{1}{2}$, \$2 50.....	12 50
Miscellaneous—Mr. E. T.....	3 00 1269 56

North Carolina.

Newbern—Christ Ch., "Ladies Sewing Society," for 2 scholarships in Africa....	40 00
Oxford—St. Stephen's Ch.....	10 00 50 00

South Carolina.

Aiken—St. Thaddeus's Ch., \$11 25; S. S., \$1 75.....	13 00
Beaufort—St. Helena Ch., Af., \$50; Chi., \$38; A. H. S., for Chi., \$20.....	108 00
Camden—Grace Ch., from a young communicant on death bed, for China....	4 00
Charleston—Grace Ch., Genl., \$105; Monthly Miss. Soc., for China, \$16 65.....	121 65
Claremont Parish—Col. Moore's Chapel, colored people, for Af.....	5 21

Santee—Church of the Messiah.	40 00
St. Andrew's Parish—St. Andrew's Ch.....	62 65
St. Bartholomew's Parish—Chi., \$5; Gen., \$25 50; col. congregation of the same, for Af., \$6 18.....	36 68
St. Thomas' & St. Denis' Parish—Af.....	30 00
Waccamaw—All Saints, Af., \$25; Chi., \$10.....	35 00 456 19

Georgia.

Savannah—The Ladies African Society, Savannah.....	181 00
Of this \$100 is for the education of Sarah Gallagher, Lucius Byrd, and 3 other children	
Ogeechee Mission—China, \$5; Africa, \$16 18.....	21 18 202 18

Florida.

Apalachicola—Trinity Ch., \$24 75; S. S., \$7 12; Master J. M. Saunders, \$2.....	33 87
Micanopy—From Mr. George Houston, for Africa.....	8 00 41 87

Mississippi.

Vicksburg—Christ Ch.....	108 50
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Kentucky.

Covington—Trinity Ch., S. S., for Orphan Asylum, Cape Palmas, \$20; Rev. J. Rambo, \$15.....	35 00
Louisville—St. Paul's, Gen., \$100; for orphan, Cape Palmas, \$88 18.....	188 18 223 18

Louisiana.

New-Orleans—Trinity.....	30 00
Plaquemine—Emmanuel Ch.....	12 10 42 10

Ohio.

Cuyahoga Falls—St. John's Ch., S. S. penny collection, China and Africa.....	4 00
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Illinois.

Jacksonville—Trinity Parish....	12 00
Ottawa—Christ Ch., by Mrs. Price.....	2 00 14 00

Wisconsin.

Beloit—St. Paul's Church, an offering.....	5 00
Green Bay—Christ Ch., Whit-Sunday collection.....	8 36 13 36

Total from May 20 to June 20, 1856.....	\$5,647 61
Previously acknowledged.....	\$54,389 57
Total Oct. 1, '55, to June 20, '56.....	\$60,037 18